The Outlook

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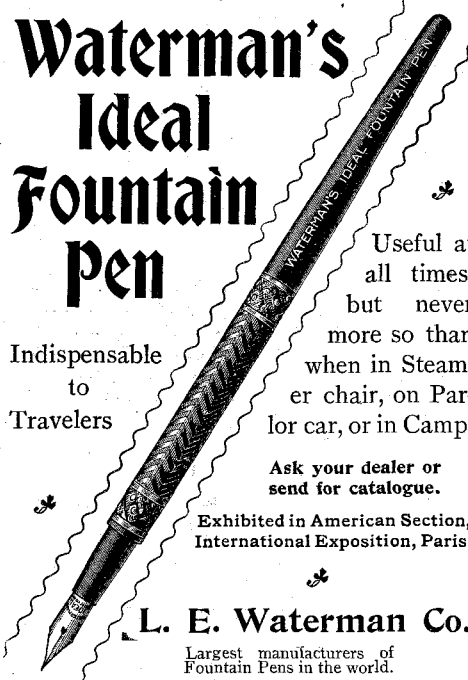

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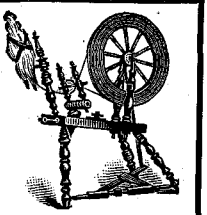

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The Outlook

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Congress: The Puerto Rican Tariff Bill

Both sides of the supremely important question whether Congress is limited by the Constitution in legislating for Puerto Rico, or may exercise its own discretion in framing laws for the island, were presented with great clearness in the reports of the Ways and Means Committee upon the bill imposing a duty on Puerto Rican products shipped to this country. Three reports were presented, one signed by all the Republican members of the Committee except Mr. McCall, of Massachusetts; a second signed by Mr. McCall, and the third signed by all the Democratic or Silver members. The majority report of the Republicans takes the position that the annexation of Puerto Rico has not made it a part of the "United States" in the sense in which that term is used in the Constitution, and, therefore, that, in legislating for Puerto Rico, Congress is not bound by the provision that "all duties, imposts, and excises shall be uniform throughout the United States." The term United States, as used in the Constitution, says the majority report, "has reference only to the States that constitute the Federal Union, and does not include Territories." In support of this position it cites different treaties annexing new territory, and shows that these formally stipulated that the people annexed should enjoy certain rights, which the people in our States have guaranteed to them by the Constitution. The conclusion drawn is stated as follows:

If by the mere acquisition of territory by the United States its government becomes subject to the limitations of the Constitution, then clearly there was no necessity for the insertion of limitations in the respective treaties. Had not these terms been made in the treaties, the territory acquired would have become subject to the legislation of Congress under its power to make all needful rules and regulations respecting it, which is without limitation. In the case of territory acquired with no limitations upon the power of Congress, its power is absolute and exclusive, except in so far as it is limited by the thirteenth amendment to the Constitution, which prohibits the existence of slavery in any place over which the United States has jurisdiction.

❀

The Tariff Bill: The Minority Reports

The two minority reports are so much alike in their lines of argument, and so completely identical in their conclusion, that a summary of one is the summary of both. Inasmuch as Mr. McCall separated himself from his party colleagues, his report possesses the greater interest. It begins with a brief reply to the contention that a distinct Act of Congress has always been needed to extend the Constitution and laws of the United States to newly acquired territory. This point, says Mr. McCall, is immaterial. The real question is whether Congress can pass any Act save in accordance with the limitations imposed by the Constitution. Regarding this he says:

If Congress is restrained by the limitations of the Constitution, it cannot pass the pending bill. If, on the other hand, it is not so restrained, but has the power to pass the pending bill, then it follows that it also has the power to pass *ex post facto* laws, bills of attainder, and to do all other acts prohibited by the Constitution, and the people of Puerto Rico are merely subjects without legal rights and can enjoy their lives and property only by the grace of Congress. I am unable to find any support in judicial decisions for the doctrine that the inhabitants of Territories have no constitutional rights. On the other hand, it has been repeatedly held by our Supreme Court that Congress is bound by restrictions of the Constitution in dealing with Territories.

His argument concludes with an earnest declaration that "the disadvantages of applying the Constitution to the newly acquired islands . . . will fall far short of measuring the disaster to a free people of throwing aside their free institutions in

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order to exercise despotic power." "I regard it," he says, "as a most inauspicious omen that our first legislative act should be framed on the theory that freedom does not follow the flag." The question thus presented is one which neither Congress nor the press can determine. Its decision rests entirely with the Federal Courts.

❀

The Hague Treaty Ratified

Apart from the Puerto Rican reports, the most important event in Congress was the Senate's ratification of the Hague Treaty. Under its terms any government may at any time offer to mediate between belligerents, without this being considered an unfriendly act. Heretofore such offers have been permissible only upon the formal request of one of the warring States; and it is hoped that under the new treaty recourse to mediation and arbitration may become far more frequent. Several Congressmen are urgently demanding that this Nation shall at once offer to mediate between Great Britain and the Transvaal, but the objection has been made that the papers ratifying the treaty have not yet been exchanged, and that the fact that the Transvaal has not for years had the right to conclude treaties with foreign powers keeps it from ranking as a belligerent nation. In case England is merely engaged in putting down an insurrection in her own territory, no offer of arbitration is permissible under the treaty. However, the ratification of the treaty gives the peace sentiment of the world a new hope of making itself felt. No nation likes to reject a disinterested request to arbitrate.

❀

The New Philippines Commission

An important chapter in the relations between the United States and the Philippine Islands begins with the formation of a new Commission appointed by the President. The President of the Commission is to be Judge William H. Taft, of Cincinnati, and the fact that Judge Taft, in order to accept this office, resigns his place as a United States Circuit Court Judge (a life position) is generally considered an indication that later on he will be made the first civil Governor-General of the Philippines. The appointment of Judge Taft has met with the approbation of the country as expressed in the newspapers, with, we think, no exception. He is comparatively a young man, was graduated at Yale in the class of 1878, and has held several judicial offices in Ohio, at one time acting as Solicitor-General of the United States. For four years he has been a professor of law in the University of Cincinnati, and he was appointed United States Circuit Judge of the Sixth District in 1892. Physically and intellectually he is a man of exceptional vigor, and his character and antecedents are of the best. The other members of the Commission have not yet been named. It is understood that, of the old Commission, Admiral Dewey, General Otis, and President Schurman are unable to serve, while Colonel Denby and Professor Worcester may or may not be members of the new Commission. Probably Mr. John R. MacArthur, the Secretary of the former Commission, will serve in the same capacity with the new Commission. The scope and authority of the Commission are to be of the broadest; outside of military matters they will have full control, with power to construct the machinery of government, to appoint minor officers, and to initiate the system of local government by the natives as fast and as far as practicable. It is understood that the President believes that it will soon be possible to withdraw a considerable portion of the military and naval force in the Philippines, and to establish and maintain civil government as supreme.

❀

The Treaty with England

The summary given in The Outlook last week of the new treaty with Great Britain which supersedes the Clayton-Bulwer Treaty was in all essentials correct, as shown by the publication of the text of the convention. It provides that the Nicaragua Canal may be construcoted under the auspices of the United States solely, and managed and policed by this country; that the canal shall be free and open, in war and in peace, to both merchant and war vessels; that it shall never be blockaded; that it may be used by war vessels of any nation in time of war, under certain restrictions and regulations; that

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no fortifications shall be erected to command the canal or adjacent waters—in short, as we said last week, that the Nicaragua Canal should be thoroughly neutralized in the same way as is the Suez Canal. The sentiment of the Senate seems to be strong in favor of ratifying the treaty, and the opinion of the country as indicated by the press agrees with this sentiment. It is possible that some slight amendments may be made, but the general principles involved and the freeing of our Government from the bonds and perplexities of the old Clayton-Bulwer Treaty are recognized as very substantial advantages. Even Senator Morgan, who has been, as a rule, somewhat violent in his anti-English expressions, favors the treaty. The opposition seems to come chiefly from those who insist that the United States must not only control the canal but own the territory through which it passes. The most extreme of the opponents to the treaty (the New York "Sun") frankly advocates, if necessary, the annexation of Nicaraguan territory, with the consent of the Nicaraguan Government, and even a pledge that this territory should become a State in the future, if this course be necessary for the absolute ownership of the land through which the canal passes. We need only repeat here that The Outlook believes firmly that if the canal is to be built it must be neutralized by international agreement if it is to become of permanent benefit to the commerce of the world, which, after all, should be its main object. Whether or not the Clayton-Bulwer Treaty was abrogated by non-compliance with its conditions on the part of Great Britain now becomes purely an academic, historical question. For the future the international phases of the interoceanic canal—whether it goes through the Nicaragua or Panama canal route—are cleared from serious obstruction. The joining of the world-powers in guaranteeing neutrality would afford a stronger protection than American military or naval guard could do, to say nothing of the immense cost of fortifying the canal impregnably. Whether considered from the view-point of American interest or of world-development, Secretary Hay's new treaty is distinctly one of solid value, and one that makes for the peace of nations.

The Kentucky Complications

The funeral of Mr. Goebel was attended by great crowds of people, who manifested an almost passionate love for their assassinated leader, but no demonstration occurred to disturb the public order. With a clear vision of the demands of the situation, Mr. Goebel had, from the hour he received the fatal wound, steadfastly counseled confidence in pacific methods, and his counsel has become the supreme law for his followers. Most of the Republican leaders recognized the disadvantage that had come to their party from Governor Taylor's course, and a responsible committee entered into a conference with a similar committee of Democrats, and secured an agreement which at first seemed satisfactory to all concerned. It provided that the Democratic officials should be recognized, as the Legislature had voted, but that the Republican officials should not be prosecuted for recent acts, and that an election law should be passed establishing non-partisan returning boards throughout the State. When this agreement was signed, it was thought that the whole difficulty was at an end, but Governor Taylor for days postponed his assent to it, and finally gave it to be understood that he would not yield unless the Federal courts decided that they had no jurisdiction. Meanwhile, the case upon which the Republicans hope that the Federal courts will assume jurisdiction has been brought before Judge Taft, of the United States Circuit Court at Cincinnati. The minor State officials in Kentucky, in the event of a contest, have their cases passed upon by the State Board of Election Commissioners, all of whom are Democrats. The Republicans claim that for a Board thus constituted to decide that the Republican officials are not entitled to their offices would be in violation of the Fourteenth (or Emancipation) Amendment to the Constitution, which provides that no person shall be deprived of life, liberty, or property without due process of law. The Democratic attorneys of course claim that this clause of the Constitution has no application to a suit affecting a State office. In confidence that the Federal court will sustain their claim, the Democrats have not pushed their own case before the local courts,

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The "Torrens" System Upheld

The Supreme Court of Massachusetts has upheld at every point the Massachusetts law establishing a court to register land titles and make them secure for all future time. When this court has examined the title and verified it, after giving notice to all adjoining owners and adverse claimants, it issues an absolute certificate of ownership; and thereafter the only incumbrance that will stand in law must be entered on the certificate itself. In this way property in land becomes as secure and as inexpensive to buy or sell or mortgage as a registered bond. The fee for the examination of the title is small, and when paid once need never be paid again. The Illinois Legislature, as our readers know, has made a similar system permissible in that State; and the voters of Chicago, by an overwhelming majority, have demanded its application to their county. In Illinois the hostility of firms making a business of the searching or guaranteeing of titles has secured decisions unfavorable to certain features of the original law, and the new system has made headway but slowly. Now, however, that the Massachusetts statute has been fully sustained by the highest court—Judge Holmes writing the decision—the way has been cleared for rapid advance. Over two centuries ago, Cromwell, that embodiment of stern common sense, condemned the "godless and profitless jungle" through which land titles must be searched. Yet the old system, or chaos, continued, with but few improvements, until our antipodes in Australia established the "Torrens" plan that is now being adopted here. To use a Chicago lawyer's phrase, we trust that in a few years men will wonder that it was ever necessary, in telling the story of real-estate titles, to go back to the beginning at each step, after the manner of "This is the house that Jack built."

❀

Direct Primaries and Ward Option in Ohio

Two bills of decided moral importance have been introduced at the present session of the Ohio Legislature, and have a fair prospect of being enacted into law. One of these contemplates a radical reform in the State's primary election laws, whose imperfect character has claimed for the past two years the careful attention of Secretary of State Kinney, the real father of the bill; the second proposes local option for wards and municipalities, and was practically framed by the State Anti-Saloon League. The most important features of the primary election law are that it robs political bosses of the power to pack county, district, and State conventions with their friends, and gives the people a direct voice in the selection of party candidates. To accomplish these ends it requires voters to register before they can vote at a primary, just as they are now required to register before voting at a general election; and also requires them to state their politics at the time of registering. Those entitled to take part in the primaries vote directly upon the candidates proposed. Two or three previous attempts to secure local option in Ohio failed by narrow and ever-decreasing majorities. The last bill has met with general approval, in that it eliminates county local option, which was the single objectionable feature that defeated previous measures. The injustice and impracticability of having the whole county controlled by a bare majority, temperance men of an uncompromising type came to recognize. The new bill simply extends the local option law, now in effect in the townships, to municipalities and wards. It does away with the unsatisfactory city council option law, and makes the exclusion of the saloons stringent wherever this is desired by public sentiment as determined by popular vote.

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The Boer War

Last week there were retreats by every one of the British expeditions organized for the relief of the three towns in South Africa, namely, Mafeking, Kimberley, and Ladysmith, which for four months have been besieged by the Boers. The Mafeking relief force, under Colonel Plumer, coming from the north, attacked the Boer position near Ramonsta, and was repulsed after heavy fighting, including an endeavor on the part of the British to take the place by storm. The loss is unknown. Mafeking seems to be holding out well, if we may judge from Colonel Baden-Powell's latest message. In it that commander expresses

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the hope that no one will interfere with the siege, as the Boers are doing no harm to him, "and so long as they stay here they are kept from doing more mischief elsewhere." As regards the Kimberley relief force, General Macdonald had advanced from the Modder River Camp to Koodoosberg Drift, or ford, commanding a wagon road from Kimberley south to Hopetown. Here he met with considerable resistance, and, after the loss of fifty killed and wounded, retired to the camp at Modder River. The retirement was effected in complete order. At Ladysmith as well as at Kimberley enteric fever has been prevalent, and the fighting power of both garrisons greatly diminished. The bombardment of Kimberley has been increased. Here as elsewhere the Boers have apparently changed their recent policy of acting only on the defensive. Further to the south, General Gatacre seems to have been successful in repulsing two attacks of the Boers at Sterkstroom. They are taking up a new position in the direct line from Colesberg to De Aar; at the latter place the British have located a depot of supplies. Field-Marshal Lord Roberts has caused to be distributed in the towns bordering upon the invaded British territory an invitation to Boer inhabitants to leave their homes, offering to them good treatment and restoration to their farms on the British occupation of the Orange Free State and the Transvaal. As the British are in need of horses, the manifesto guarantees that those bringing horses can sell them. Cape Colony insurgents are advised to surrender in preference to being taken prisoners. Lord Roberts has also just sanctioned the formation of a new colonial yeomanry, consisting of a troop of one hundred men for each district of the colony. Turning to the Ladysmith relief force, the recrossing of the Tugela River by a portion of General Buller's army apparently took place at Schiet Drift, a feint attack being made at the same time at the now well-known Potgieter's Drift, higher up the stream. The crossing was followed by the capture of a ridge about a mile long, at one end dominated by Spion Kop, at the other by Doorn Kop. As in the affair at Spion Kop, the British seem to have gallantly held this ridge for a time against a determined attempt of the Boers to retake it. An armored train made a sortie from Chieveley toward Colenso to distract Boer attention by landing two thousand British troops on the right of the Boer position. The Boers, however, immediately crossed the river, and, attacking with both rifles and artillery, forced the withdrawal of the train and its troops to Chieveley. The British now found that, even with their naval and siege guns, they could hold their ridge no longer against the bombardment by Boer cannon, and finally retreated southwards across the Tugela at Molen's Drift. Another kop had thus been found "untenable," and General Buller's third attempt to reach Ladysmith has failed. As most of the above events happened on the same day, however, it is believed that Lord Roberts (who has reached the Modder River camp) may have ordered systematic activity on the part of all the British forces to divert Boer attention from the scene of his larger and more effective operations.

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America and the Transvaal

Mr. Hay, the new American Consul at Pretoria, has now arrived there, and has received his exequatur. This effectually disposes of the apprehension existing in some quarters that the Transvaal Government might decline to receive Mr. Hay because of the failure of General O'Beirne (not a Transvaal but an American citizen) to receive recognition from this Government as the Transvaal's representative. Mr. Webster Davis, our Assistant Secretary of the Interior, has been taken from Lourenço Marques to Pretoria and thence to the field of hostilities in President Kruger's special saloon carriage. Such an exceptional honor has caused some comment in Europe as to the character of Mr. Davis's visit. Mr. Macrum, the retiring American Consul, who left Pretoria some weeks ago, has now arrived in this country, where his explanation of relinquishment of his office is anticipated with interest. Another arrival here, that of Mr. Montagu White, lately Consul in London for the Transvaal Republic, has been the occasion of much comment. While Mr. White is doubtless in this country under explicit instructions from his Government, he is ostensibly here only

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as a private citizen of the South African Republic. As an official representative, any effort on his part to influence Congress toward an expression of sympathy for his country's cause, or to raise funds for that cause, might subject him to the same treatment as was received by Mr. Thurston, the Hawaiian Minister, at the hands of the Cleveland Administration. His recall was demanded. If, however, Mr. White chooses to present proper credentials, it is difficult to see how his reception in a diplomatic capacity can be avoided by our Government. Such a reception would certainly be no denial of Great Britain's suzerainty over the Transvaal's foreign relations, since that suzerainty extends only to the making of treaties. So far as we know, the British Government has never denied the Transvaal's right to send diplomatic representatives abroad.

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Parliamentary Proceedings: Westminster

Last week in the British House of Commons there was continued debate on the amendment to the Address in reply to the Speech from the Throne. Mr. Asquith's remarks would not indicate that he was so much of an imperialist as he has lately been represented to be. He declared that if he had thought the British negotiations were a mere cloak to attack the independence of the Transvaal or to annex the country, then, in spite of the invasion of British territory and the loss of British lives, he could not have reconciled his conscience with voting a penny for the prosecution of the war; that was not the opinion of the House of Commons, nor of the great majority of the country; that was why they were united in Parliament, and were a united people. Summing up for the Liberals, their leader, Sir Henry Campbell-Bannerman, said that Cabinet members could hardly pose as conquerors worthy of laurel wreaths, for their diplomacy had failed and their military operations had been unsuccessful. These facts, he declared, invited criticism. If the Government were aware of the disparity between the defensive forces of the British South African Colonies and the military strength of the Boers when the negotiations were entered upon, no condemnation, in his judgment, could be too severe. He ridiculed Lord Salisbury's statement that the secret service fund was too small, and pointed out that the whole sum had not been expended. He thought that the Government should have disavowed the Jameson raid, and should have given guarantees for the future; Great Britain would then have been in a position to demand that the Boers cease arming. Lastly, Sir Henry demanded to know upon what evidence the existence of a Dutch conspiracy was asserted, declaring that, unless the charge were well founded, it was a wanton insult to her Majesty's loyal Dutch subjects at the Cape. As the amendment seemed to be an attack upon Mr. Chamberlain, the Colonial Secretary, the reply of Mr. Balfour, the Conservative leader, resolved itself into a necessary defense:

> The Colonial Secretary may well ignore these persistent attacks. He may remember that it has been during his term of office as Colonial Secretary that the British Empire, as a whole, has first shown its full consciousness of what it is and of what its destinies are. Others have certainly contributed to this result, but it is in no small degree owing to the great administrative abilities of the right honorable gentleman, the Colonial Secretary, that the dramatic moment has occurred, for the first time in our history, when every British colony has joined the mother country to carry out a great Imperial work. When all these petty and contemptible charges are buried in the oblivion they so well deserve, the name of the right honorable gentleman will be forever associated with that great movement in our history. . . . Can members of the Opposition reflect with equanimity upon the fact that the vote they are about to give upon the amendment may lengthen the war and increase the tragic list of losses, and, probably, add one fraction to the chances of European complications?

When the division bell rang, the Irish members rose in a body, and left the House without voting. Several Liberals also refused to vote, and others voted with the Government. The amendment was rejected by a vote of 352 to 139—a decisive victory for the present Government.

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Parliamentary Proceedings: Ottawa

As in the Parliament sitting at Westminster, so in the Parliament at Ottawa, the discussion last week was on the subject of war. Mr. Gould, the member who had moved the Address in reply to the Speech from the

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Throne, announced the Government's position, which is to pay all the expenses of the Canadian soldiers to Cape Town. There the soldiers are to be merged into the battalions of the Empire and paid by Great Britain. In addition to the pay given by Great Britain, Canada will make it up to the sum which would be paid if the Canadian soldiers had been serving at home. This extra amount will be kept in a fund for the return of the men, or given out to their families. Sir Wilfrid Laurier, the Premier, then spoke of the justice of the war, and, of course, supported the view taken by the Government regarding assistance. He did not want to be more imperial than the imperialists, he said, and the sending of the contingents formed no precedent which any Government would be expected to follow in the future. On the following day Mr. Fielding, Minister of Finance, gave notice of a resolution for an expenditure of two million dollars as a contribution from Canada for the war in South Africa. This will pay for the sending of the contingents, and will also provide a fund for the aid of the wives and families of those who are at the front. The appropriation will be paid up to July 1. The next day Mr. Borden, Minister of Militia, announced that the Government had offered to garrison Halifax with Canadian militiamen upon the withdrawal of the British troops there for South Africa. The members thereupon rose and cheered enthusiastically. Sir Adolphe Caron, lately Minister of Militia in the Conservative Cabinet, took occasion, as a French-Canadian, to assure the House and the country that the loyalty of the French population in the Province of Quebec was too well attested to be questioned, and that any further demand for volunteers would speedily exemplify it. From the present temper of the House it is expected that the Government will yield to the suggestion of some of its supporters to send an additional force of ten thousand men to Cape Town.

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Dr. Mivart and Cardinal Vaughan

Professor St. George Mivart, whose earlier writings defended Roman Catholic doctrines, has frequently been mentioned as an example of a distinguished scientist who, though some of his later articles had been put on the Index Expurgatorius, could still remain an adherent of the Pope. In a series of remarkable letters, however, just made public, between Dr. Mivart and Cardinal Vaughan, it appears that some years ago the former had become quite convinced of the untenableness of "orthodox Catholicism," but was nevertheless disinclined to secede from the Church. He was reluctant to grieve the friends who had done much for him; the members of his family were and are strongly Catholic, and his secession might inflict not only great pain but possibly social disadvantage on them. He tells us that in all probability he would have remained silent had he not, by his earlier writings, influenced many persons in favor of what he now feels to be erroneous, and therefore inevitably more or less hurtful; to such persons he was a debtor. He also naturally hated to disguise, even by reticence, what he held to be truth. Last year these considerations were brought to a climax by a grave and prolonged illness. Dr. Mivart was told that he would probably die. He then asked himself if he could go out of the world while still remaining silent. It was plain that he ought not, and as soon as he could (in August) he wrote his articles published in the January "Fortnightly" and "Nineteenth Century." He felt that it would be useless in these articles to confine himself to the question which was at the root of the whole affair, namely, Scripture; hence, while taking care to use no uncertain language about the Bible, he made his articles so positive in other respects as to compel attention to them and to elicit, if possible, an unequivocal pronouncement, probably from Cardinal Vaughan.

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The Cardinal's Action

In this he was not disappointed. Dr. Mivart had not only contended in his articles for the right to hold liberal views—the "higher criticism"—regarding the nature and inspiration of the Bible; he also assailed fundamental articles of his former faith by declaring it permissible for Roman Catholics not to accept the traditional Roman Catholic view of the Virgin birth (even claiming that within his knowledge there are devout Roman Catholics, including priests, who believe

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that Joseph was the real and natural father of Jesus) and of the Perpetual Virginity of Mary; the Gospel account of the Resurrection and "the immunity of the Sacred Body from corruption;" the reality and transmission of original sin; the Redemption as a real satisfaction for the sins of men; the everlasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the "right of the Roman Catholic Church to interpret the sense of Scripture with authority, and her perpetual retention of her doctrines in the same sense." These charges did not wait long for an answer. As the head of the Roman Catholic Church in England, Cardinal Vaughan promptly prepared a comprehensive and detailed profession of faith. By all the persuasion in his power he endeavored to induce Dr. Mivart to sign it, and also to declare that, "recognizing the Catholic Church to be the supreme and infallible guardian of the Christian faith, I submit therein my judgment to hers, believing all that she teaches and condemning all that she condemns." Failing in this, however, after three attempts, the Cardinal issued a circular to his clergy inhibiting Professor Mivart from approaching the sacraments and the priests from administering them to him. Cardinal Vaughan significantly adds: "If it were true, as Dr. Mivart asserts, that there were persons calling themselves Catholics who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics, and that, if they were to approach the sacraments, they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church." In another column we comment editorially on this correspondence.

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Church Federation and Union

The effort to federate all the English-speaking churches, outside of the Roman Catholic communion, in the Borough of the Bronx, New York City, has met with deserved success. Of this organized movement the Rev. R. F. Humphries, rector of St. Paul's Episcopal Church, is President; the Rev. A. Ostrander, pastor of Centenary Methodist Church, is Vice-President, and the Rev. A. L. R. Waite, pastor of Woodstock Presbyterian Church, is Secretary. There are in the neighborhood of two hundred thousand persons in the borough, of whom about a quarter are Roman Catholics. Though a local movement, such an effort toward Church federation may and should have National significance. Last summer outdoor services in the parks were conducted by the various pastors of the borough, and in the autumn it was thought that some positive expression might be given to the oneness of aim and to the substantial oneness of faith among these clergymen, in the hope of securing thereby a greater sympathy and co-operation from all who wish to see the advancement of true Christianity. In this event, a valuable object-lesson would be given to the community in the offsetting of any inference that, owing to the present divided state of the Church, Christians are not agreed upon the fundamentals of the Christian faith. The result was that thirty-five clergymen, Baptists, Methodists, Presbyterians, Reformed, Lutheran, Episcopalians, and Congregationalists, acting as individuals and in no representative capacity, signed a statement, which is no creed, nor was it put forth as a substitute for the Apostles' or the Nicene Creed. The aim of the clergy was to present a simple statement in popular language. It has been printed, and, together with a directory of churches and hours of service, will be distributed generally throughout the borough. The creed is as follows:

We believe in God the Father, Creator of all things.

We believe in Jesus Christ, the only begotten Son of God, who for our salvation came down from Heaven, was incarnate by the Holy Ghost of the Virgin Mary, was crucified, rose from the dead, and ascended to the Father. He shall come again to judge the living and the dead.

We believe in the Holy Ghost, or Holy Spirit, the inspirer of the Bible Scriptures, who is God present in the world, sanctifying His children and filling them with divine life.

This Triune God we worship as Father, Son, and Holy Spirit, one only God.

Our true life is to serve Him, through faith in, and after the example of, our Lord and Saviour, Jesus Christ.

We believe that what are known as the Ordinances or Sacraments of Baptism and the Lord's Supper are of our Lord's ordering, and are of permanent value in His Church.

We believe that the Bible is inspired of God, and contains all truth necessary to salvation.

We believe in the Holy Catholic or Universal Church, as described in the following state-

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ment: "It is that Holy Society of believers in Christ Jesus which He founded, of which He is the only Head, and in which He dwells by His Spirit, so that, made up of many communions, organized in various modes and scattered throughout the world, it is yet one in Him."

We believe in the resurrection of the dead, and the life everlasting.

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Another Object-Lesson from Trenton

We reported last March the expulsion of gambling slot-machines from Trenton, N. J., in consequence of the pressure brought upon the police through the Grand Jury, at the instance of the Rev. A. W. Wishart, of the Central Baptist Church. The Grand Jury at that time stopped short of an indictment, and the police soon forgot the lesson then read them. Last month, in the closing union services of the Week of Prayer, Mr. Wishart spoke of the state of public morals in Trenton; gambling was again rife; prize-fighting and indecent exhibitions were corrupting the youth. Certain influential persons, he charged, were holding the police in check. They should be compelled to do their duty by the righteous indignation of public sentiment clearly and strongly expressed. These remarks made a stir, and the Police Commissioners passed a resolution calling on Mr. Wishart to appear before them and prove his charges. Knowing that the police were sufficiently aware of flagrant facts, he declined to respond to their summons, but took the subject up in public the next Sunday, adhering to his accusations in every particular. The Mayor then intervened, and demanded that the issue between the preacher and the police should be brought before the Grand Jury. Mr. Wishart was accordingly summoned, and on January 29 he produced a mass of evidence which, when printed in the local papers, rallied public opinion to his support. He was quite willing, he said, to satisfy the Grand Jury that he had said no more than the facts warranted, but he protested that it was more the duty of the police than his to furnish the Jury with the facts required. The evidence he submitted led to the summoning of the Chief of Police, the captains, and various patrolmen and citizens. The Jury, after concluding the examination, adjourned for three days before presenting the indictment which the facts compelled. Meanwhile every sort of "pull" was employed to secure a reconsideration. It failed, and on February 5 nine gamblers were indicted, and soon placed under arrest. Whatever the outcome may be for them, a much-needed lesson has been given especially to the good people who attend church and prayer-meeting. It is largely through their neglect and apathy that social evils flourish.

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An Anti-Profanity League

The recent gathering called together by the Holy Name Society of St. John's Roman Catholic Church, Albany, N. Y., was not a merely local event. The meeting was called in order to protest against profanity in speech, and for the purpose of organizing a movement against it. No less than twenty-five hundred men were present. Some surprise may be awakened by the necessity for such a meeting; that there would seem to be necessity, however, was shown in the statements of some of the speakers; for instance, General Parker described the prevalence of profanity as constituting "an alarming situation," and Dr. Milne, President of the State Normal College, bore similar testimony. The Rev. Patrick McHale, President of Niagara University (Roman Catholic), said: "I merely state a fact when I say that Christian expression and recognition of Christian faith and symbolism are as foreign to the prevalent literature, laws, and life as they were in the days of Pericles or Marcus Aurelius," and "the greatest name in history, the holiest, the most significant to mankind, is invoked in common intercourse to emphasize profanity." With this view of the situation, the Conference adopted a resolution pledging itself to further every effort to check the spread of profanity and filthy speech. If we may believe the statement of the Hon. Patrick McCabe that the percentage of men not addicted to profanity is ridiculously small, this protest is timely indeed. At the same time, we would call attention to the fact that prevalence of swearing does not necessarily mean a decline in religious conditions, and, secondly, that there has been a real decline in the evil. Five centuries ago profanity was

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far more prevalent than it is now. At the Holy Name meeting, Dr. Lynch, assistant rector of the Albany Cathedral, declared that during the lifetime of Saint Bernardino of Siena, blasphemous oaths were almost universal throughout Europe. It was no wonder that the great Franciscan raised the cross of Christ with the Holy Name written above the crucified figure, and, with all the ardor of his great soul, preached against the abuse of that Name.

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The American School in Rome

An appeal for the American School of Classical Studies in Rome has been issued by Presidents Eliot, of Harvard, Hadley, of Yale, Patton, of Princeton, Gilman, of Johns Hopkins, Harper, of Chicago, Low, of Columbia, Harrison, of Pennsylvania, Angell, of Michigan, and Schurman, of Cornell. These Presidents declare their belief that the American School in Rome supplies a positive need, and that, with its companion school in Athens, it serves as a bond of union in the highest pursuits among our American universities and colleges. The American School in Rome offers opportunities for advanced study in the classics, in Christian archæology, and in the history of the Renaissance, such as cannot be provided in this country. Lacking these opportunities, our students and teachers could not hope to equal in resource the students and teachers of Europe. Hence the American School in Rome is an important if not a necessary addition to our higher educational institutions. Starting from a modest beginning, the School has been peculiarly successful in the five years of its history, both in the quality and in the extent of its work. Its graduates are already engaged in teaching in at least twelve of our leading universities. The proposal to raise a fund to place the school on a permanent basis should receive the attention of all those who are endeavoring to be of financial help to our institutions of learning.

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The Japanese Buddhists

In this country, where the Theosophists claim to have many followers, the missionaries of real Buddhism have some right to think that they also may meet with success. At all events, they have arrived from Japan, and are establishing missions here for the conversion of Americans to the faith of Buddha. The headquarters of the Buddhist missionaries are in San Francisco. One of them, Mr. Nishijima, has written to Dr. Paul Carus, the well-known editor of the Chicago "Open Court," saying: "Our intention is to spread the gospel of Buddha among the Americans, who are sincere and earnest in their desire to pursue the truth—the highest truth—revealed first by the enlightened Lord Buddha Sakyamuni some two thousand five hundred years ago in India. We are not one-sided, however; we know that there are many strong and some weak points on each side of Buddhism and Christianity. We believe that we Buddhists must learn from Christians, while, on the other hand, Christians can likewise learn from Buddhists." As missions have already been established in Hawaii, Malaysia, China, and Korea, we cannot regard Buddhists as merely passive religionists. During the past few weeks they have been especially active in Japan, in condemning a measure introduced into the House of Peers of the Japanese Diet. This measure is an attempt, for the first time in the history of that country, to place both native and foreign religions on the same footing before the law; but the Buddhists are loud in declaring that Buddhism alone must be officially recognized as the State religion. It is true that the Japanese Government has long recognized both Buddhism and Shintoism, but it has never recognized the existence of Christianity. There is strong hope that the bill will shortly become a law.

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William Henry Green

The late William Henry Green, head of the Princeton Seminary, was a member of a distinguished New Jersey family. One of his uncles was the well-known Chancellor, another was Judge of the Court of Errors and Appeals, and another was the philanthropist to whom Princeton is indebted for its Library and its School of Science. Professor Green began his pedagogical career as Instructor in Hebrew at Princeton Seminary, and then, after a pastorate in Philadelphia, went to the professorship which he had since occupied—

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that of Oriental and Old Testament Literature. Nine years ago Dr. Green was Moderator of the Presbyterian General Assembly; he was also Chairman of the American Old Testament Committee for the revision of the Bible. A scholar of the old school, he was the author of numerous theological works.

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Richard W. Thompson

The death, at the great age of ninety-one, of the Hon. Richard W. Thompson, Secretary of the Navy under President Hayes, removes one of the most picturesque figures of American politics. Mr. Thompson was actively engaged in National politics as long ago as the "Tippecanoe and Tyler too" campaign of 1840, and at that time had already become a notable figure in local politics. He was wont to say that he had personally known every President of the United States since Monroe, and had actually seen every President of the United States except George Washington and John Adams. A Virginian by birth, "Uncle Dick" (as his personal and political friends were accustomed to call him) was taken to Kentucky when a boy, and moved northward to Indiana in his early manhood; thus he was connected by tradition, residence, or experience with the scenes of most interesting phases of the National development. He was elected to Congress in 1840, and in the same year served as an elector on the Harrison Presidential ticket; a little later he again returned to Congress, this time as a colleague with Abraham Lincoln. To enumerate the offices filled by this typical American politician of the better kind—it can hardly be said that he ever rose to the rank of statesman—would be almost a serious undertaking of time and space. The press of the country, in an amiable and jovial way, used to make humorous onslaughts on the inland Secretary of the Navy, and often questioned whether he had ever seen a ship. In point of fact, there is no more real reason why a Secretary of the Navy should be a sailor than that a Secretary of War should be a soldier; and, as we all know, many of our most efficient Secretaries, both of War and Navy, have taken office without early training in the technique of those professions. As a popular speaker he had few superiors on the political stump. He was the author of some financial and economic treatises, and of a volume of recollections of the Presidents. If the full story of his reminiscences of political life could be properly written and edited, it would make an instructive as well as entertaining book.

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Architecture in Washington

Mr. Fitzpatrick's letter, printed on another page, on the proposed location of the new building for the Department of Justice in Washington, raises a very interesting and important question. With the full details of the proposed building and its location The Outlook is not yet familiar; but it may be laid down as a general principle that hereafter all building for public purposes at the National Capital ought to conform to a far-seeing plan which shall be the result of the careful study of the most intelligent architects and landscape gardeners in the country. By great good fortune, the city already contains a number of buildings of notable beauty and dignity; it also contains some which are unworthy of the uses to which they are put. It is a very handsome city, and has great æsthetic possibilities. As the Capital of the Nation, it ought to express, by its intelligence of arrangement and the beauty and dignity of its aspect to the eye, the elevation of the National ideals and the volume of the National life. There ought to be no further haphazard building of any kind on the part of the Government; the country cannot afford to build either cheaply or ignobly. It cannot afford to make Washington, like so many American cities, an architectural hodgepodge. Some general plan ought to be adopted which shall treat the city as an architectural opportunity; shall secure harmony of structure among the different buildings of the future, their location at proper points, and give the city architectural unity. It is as easy to do this as to spoil what has been achieved. The Government has no moral right to put up a structure of a business character as a matter of pure convenience. Its buildings are not for business; they are for government, which is altogether a higher and greater thing. Mr. Fitzpatrick's letter ought to attract attention; and if a mistake has been made, steps ought to be taken to remedy it.

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The Use of Force

A correspondent last week presented with a good deal of vigor a criticism on Mr. Kipling's conception of God. Mr. Buchanan, in a caustic article in a recent English periodical, has presented a somewhat similar criticism of that conception. It is also presented by Dr. Charles H. Parkhurst, with his accustomed vigor, in a little leaflet entitled "Guarding the Cross with Krupp Guns," which may be obtained by any of our readers by addressing the Anti-Imperialist League of New York, Post-office Box 1,111, New York City. That there is some justice in our correspondent's criticism of Mr. Kipling we do not question. Mr. Kipling, in his apotheosis of force, manifests at times a singular indifference to coarseness and vulgarity, and sometimes almost seems to eulogize them. But, in our judgment, the view of God and of human virtue which underlies the conceptions of our correspondent, of Mr. Buchanan, and of Dr. Parkhurst, is essentially erroneous, and with it we take issue.

Is force ever to be used in the world for moral ends? If so, when? There are those who assert that it is never so to be used. They affirm that moral ends can be secured only by moral means. This is the view of the philosophical Anarchist. He would not have the father punish his child, or the teacher his pupil. He would abolish policemen from the streets, demolish jails and prisons, and appeal only to the moral sense of mankind to protect the innocent from the wrongdoing of the violent. He would expect that wrong would still be done; but he believes that submission to the wrong is a quicker and surer method of curing it than resistance. To the counsel, Resist not evil, he gives a literal interpretation. He would conquer moral wrong only by what Milton calls "the irresistible might of meekness." We do not recall at this moment any more effective presentation of this philosophy than that furnished by Count Tolstoï in "My Religion." A sympathetic appreciation of the enormous evils, physical and moral, which have been wrought in the world by the resort to brute force, under cover of maintaining justice and right, gives to this theory a certain plausible sanction; but we are convinced that it is a theory wholly untenable. There are times when physical force must be used for moral ends. It may be difficult to define the limits within which force may be so used. It is certainly true that such use of force is accompanied with serious moral hazards. But the general judgment of mankind has been that such use cannot be entirely dispensed with, and that whether it is to be used or not is a question to be determined by the human conscience in each case as it arises. In such determination there are two principles which may guide the perplexed. One, that it is rarely, if ever, to be used by one's self for his own protection, and never by one's self to punish wrongs which have been inflicted upon him. The other, that, in general, it is not to be used if moral means, accompanied with patient submission to some temporary wrong, will eventually accomplish the result sought. If, for example, we could have secured the emancipation of Cuba without war, the war against Spain was wrong; if Chamberlain could have secured the protection of the Outlanders in the Transvaal without war, the war against the Transvaal is wrong.

He who holds that the use of force is ever right will naturally conclude that it may sometimes be used by the nation. The same ground which justifies a parent in using force with his child, a teacher in using it in the school, the State in using it by the police to arrest crime, or by the militia to put down a riot, sometimes justifies the nation in using it against a barbarism which can be met and conquered in no other way. This is, in our judgment, the justification for the so-called war in the Philippines. We believe that, by circumstances beyond our control, the responsibility for the protection of life and property in the island of Luzon devolved upon the American people; that every effort was made by the representatives of the American people, in the island of Luzon, to protect life and property without resort to force; that if, when the attack was made by the Philippine forces on our lines at Manila, we had not resisted and repelled the attack, we should have been responsible for the wholesale assassination which would almost certainly have followed the entrance of those forces into the city; and that, having once

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undertaken to resist and repel, we had no alternative but to put down the disorder everywhere throughout the island, and secure an established peace by the only means by which it could be secured and established—force of arms.

The theory that force is never to be used for moral ends appears to us inconsistent with a rational interpretation of the Bible, a sound psychology, a correct understanding of the lessons of history.

It is said that Jesus Christ never used force. We think this is a mistake. He who drove the traders from the Temple with hot indignation; he who twice faced a howling mob, quelled them by his glance, and made them give him safe conduct through the midst of them; he who denounced the Pharisees with an invective which has no parallel in any literature, ancient or modern, and compelled them to listen despite their wrath; he who, when the attempt was made to arrest him, put himself between the disciples and the guard, and faced the latter with such overpowering personality that they fell backward to the ground and made no attempt upon his person until his disciples had been able to take their flight, does not by his example give warrant for the doctrine that the only weapon in the hands of the follower of Christ is "the irresistible might of meekness."

We have no portrait of Jesus Christ, but the author of the book of Revelation has given to us a picture which at least indicates the conception of Christ's appearance current in the primitive Church. When St. John the Divine turned to see who spake with him, and saw one "like unto the Son of man," he saw one whose eyes were as a flame of fire, whose feet were like unto fine brass, whose voice was as the sound of many waters, out of whose mouth went a sharp two-edged sword, whose countenance was as the sun shining in his strength. This is not the kind of picture which the religious painters have generally given us in their effeminate portraits. We believe that what surprised the people in the meekness of Jesus Christ was that one who had shown such forcefulness in his defense of others, and in his wrathful burning against wrong, was so quiescent when the wrong assailed only himself. The lesson of Christ's life is not that force never should be used, but that it never should be directed to selfish ends. It is not that all wrath is wrong, but that wrath is always wrong when it is selfish.

A sound psychology concurs with and confirms this understanding of the Bible. The theory that force is never to be used must assume that combativeness and destructiveness in man are wholly evil faculties. In truth, there is no faculty in man which is wholly evil. All his powers are divine and capable of divine use. All may be, and, alas! too often are, deflected to undivine uses. Conscience may make the persecutor cruel, reverence may make the worshiper superstitious, faith may make the mystic visionary and impracticable, hope may make the optimist blind to the reality of the evils with which he should cope; but, on the other hand, acquisitiveness may inspire to noble industry, approbativeness quicken the pulse of human sympathy, pride reinforce conscience and protect against dishonorable wrong, and combativeness and destructiveness, and the wrath which they express, may be used in valiant battle for God and for humanity. So long as there is evil in the world, so long there is place for the sword of the Lord and of Gideon. The loyal knight may neither draw the sword Excalibur except in the cause of justice, nor sheathe it until the cause of justice is fully won.

And this psychology and this Biblical interpretation is confirmed and attested by the lessons of history. "By their fruits ye shall know them" is the Master's test of every moral hypothesis; and the common judgment of mankind agrees, in spite of much specious reasoning, that some of the noblest deeds of human history have been wrought in war, and some of the noblest heroes of human history have both developed their character and proved its worth by warrior service. If force may never be used, if war is always wrong, we should cease to honor the names of Washington and Grant, we should cease to remember with patriotic pride Yorktown and Gettysburg, we should have no monument at Bunker Hill, and no soldier of the Civil War should wear the emblem of his unforgotten service in his buttonhole. The common instinct of mankind is not in this respect wrong; humanity may be trusted; and

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against the notion that God is forceless, that virtue is feeble, and that the only weapon with which to overcome evil in the world is the "irresistible might of meekness," we put the instinctive judgments of mankind, confirmed by the lessons of history, the teachings of psychology, and the careful interpretation of the life and character of Jesus Christ.

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The Church Question in the Philippines

We call the especial attention of our readers to two important articles on the Church question in the Philippines in this week's issue. If Mr. Wallace is correct in his statement of the history of the case, the difficulties presented by the pseudo titles of the friars are not so serious as some of our correspondents have supposed. According to his statement—and surely it can easily be confirmed or disproved—the friars have no title to the lands which are claimed in their name. He holds that the ecclesiastical lands belonged by Papal decree to the Crown, and have passed direct from the Crown under the treaty to the United States; that we have not assumed, directly or indirectly, nor could we assume, the obligations of the Crown to support the Church out of the treasury of the Nation. This is very clear. If, indeed, the contract of the Crown had involved an agreement to pay a certain proportion of the rents or income from the land to the friars, it might perhaps be regarded as a lien on the land, and our title might be regarded as subject to such lien. But this does not seem to be the case. The contract to support the Church entered into by the Crown was independent of the consent of the Pope that the lands should belong to the Crown, though one agreement was, in a sense, a consideration for the other. But our Government has not promised, nor could it constitutionally promise, to continue such support of a particular Church; and if Mr. Wallace is correct in his statement of the facts, the friars have no claim either upon the United States Government or upon the lands, except in cases in which by special grant or purchase they may have acquired special rights. Mr. Rodgers, if his statements are correct—and they are confirmed by other independent witnesses—makes it clear that neither the interests nor the feelings and sentiments of the Filipinos call for any confirmation or recognition on our part of these more than doubtful titles. So far as considerations of public policy are to determine the Nation's action, they would indicate the wisdom of extinguishing the friars' pseudo titles to the lands, and the occupation of such lands by the Government, which should hold and dispose of them as Government lands for the benefit of the people and all the people, irrespective of creed or faith. This must be done, not by edict, not by any process of wholesale confiscation, but by due process of law, and perhaps in some cases by purchase. As a condition precedent of such proceeding, and as a preparation for it, we repeat the recommendation, already made by The Outlook on the suggestion of President Schurman, and now repeated by Mr. Rodgers: "Let a court be appointed to investigate the titles and history of all Church property. Let this court decide without fear of man or politician. Let full justice be done and all rights respected."

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President Hadley on University Ideals

President Hadley's address on "University Ideals," delivered in Brooklyn last week, was a very significant and encouraging utterance from the new head of Yale University. Dr. Hadley represents what may be called "Young Yale," which is another name for advanced and fairly well-defined contemporary ideas of what an education ought to be, and of the manner in which a university ought to be guided and managed. To many of the older men the election of a man of Dr. Hadley's scholarly interests and educational point of view seemed like a distinct innovation; and, although that election was received with singular unanimity of feeling, there must have been those who feared, as conservative men still attached to the traditions of a past generation always will, a lowering of quality in a change of view. Dr. Hadley struck, however, a very high note, and struck it with characteristic force. He put himself

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squarely on the ground which has always been held by the great creative educators. Behind every great educational leader there has always been and must always be a philosophy of life; and no philosophy of life can tolerate for an instant the mere bread-and-butter or utilitarian conception of education. Methods will change; new subjects of study will be introduced; but true education can never depart from its ancient idea of dealing with the student as a man and not as a mere breadwinner.

The ideal education, said Dr. Hadley, is not an agency for teaching a man particular facts that are going to be of service to him; nobody knows just what those facts are; conditions change so constantly that what a man learns as a fact in one year must often be unlearned in the next year. A university is not a place to teach students to rely on memory for details; the healthy mind forgets as rapidly as it can. The use of the fact is to get at the principle; when the principle is secured, the fact may be forgotten; or, best of all, one may be trained to know where to look for it when he wants it. Sound education results, not in cramming, but in discipline. The higher institutions of learning should undertake to teach theory rather than practice; methods of reasoning rather than methods of doing things. By doing this they lay the groundwork of comprehensive knowledge and thorough discipline, rather than prepare for immediate work by filling the mind with knowledge which is immediately useful. The best law schools concern themselves less with the practical side of their teaching, and more with the development of the student and the power of thought; the best medical schools are becoming relatively less schools of applied medicine and more schools of advanced physiology and pathology; and the same tendency, Dr. Hadley might have added, is evident in the theological seminaries. All this makes for thoroughness and for the education of the man rather than the mere preparation of the scientist, the lawyer, the physician, or the minister. In France the specific end of education is to turn out thoroughly trained professional men; the German education, although broader and more comprehensive, tends to the same result. Men are made fine instruments in the work of civilization rather than self-sustaining and self-directing leaders in society. In England the university trains its students to exercise the powers and responsibilities of rule, and gives them a conception of the place they are to hold in society; in this country, where the basis of government is broader even than in England, higher education must prepare men for their large duties as citizens rather than for professional life.

Every man must be taught to see things in right relations to one another, and he must know how to help to create that public sentiment which is the most efficient controlling force in a democracy. In order that a man may see things in right proportion, his specialist training must not begin too early; the lawyer or doctor who begins his professional study too young is likely to be never anything more than a lawyer or a doctor. At this point Dr. Hadley and Professor Charles Eliot Norton, who is a fine type of the old-fashioned American man of culture, stand squarely together. Professor Norton has lately declared that American university life suffers from too much specialization. Dr. Hadley stands also on the ground on which the smaller institutions of the old American college type must resolutely plant themselves. This is the explanation of the fact that, amid so many recent reforms, the old-fashioned college methods and college ideals still hold a very large place, and are being modified rather than rejected. In a democracy education is not a luxury but a necessity, and what is needed for higher citizenship is not the simple training which the public school gives, although that is invaluable, but the higher culture which the college gives, which fits men to deal, as Americans must deal, with questions which involve the largest knowledge, the clearest sight, and the soundest character. Dr. Hadley does not believe that American education is to be shaped in imitation of any foreign system, but in the development of college life along lines which it has already pursued and which are clearly projecting themselves into the future. The college stands for the non-commercial interests, the traditional public sentiment; and the university is something more than a place for training professional experts; it is a place for training citizens for a life of freedom and leadership.

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An Appeal to Truth

We have secured a copy of the little pamphlet entitled "An Appeal to Truth: An Analysis of Professor Atwater's statements regarding the Nutritive Value of Alcohol and of his tables in 'Bulletin 69.'" This pamphlet is apparently issued with the approval of a committee of clergymen and representative temperance organizations. We do not see, on careful examination of it, that it contains anything material which The Outlook has not already given to its readers in the letter of Mrs. Hunt and in the letters of some other correspondents criticising Professor Atwater's report and the editorial in The Outlook accompanying the publication of that report. In one paragraph, however, this pamphlet appears to us practically to concede everything which the critics of the so-called "temperance text-books" have claimed. This paragraph is as follows:

> Professor Atwater has publicly attacked one of the indorsed physiologies, written sixteen years ago, because some of the eminent authorities quoted in its pages imply that alcohol is not oxidized in the body. It has only been claimed for the books on the approved list that they were in accord with the latest teachings of science at the time of publication. As further discoveries have been made these books have received corresponding revision. The very book in question is now being rewritten in parts, and this work would have been completed more than a year ago if the author had been living.

What The Outlook objects to is the attempt of the temperance text-books to place a great moral reform on the basis of scientific hypotheses which are constantly subject to change, so that the text-books whose object is to promote this moral reform require correspondingly constant revision. A somewhat amazing illustration is afforded of the infelicity of this method of building a moral reform on a quicksand. About the year 1859 researches of three French physiologists, Lallemand, Perrin, and Duroy, were published, indicating that alcohol was not consumed in the human body, but was accumulated in the blood, the brain, and the liver, or passed off from the body unoxidized—that is, unused. Fourteen years later, in 1873, Dr. Anstie published the conclusion then reached respecting the consumption of alcohol in the body, in which he said: "It is certainly rather hard that the very inadequate researches of Lallemand, Perrin, and Duroy should have been allowed so long to mislead the majority of the profession and of the public upon the subject of the elimination of alcohol, being . . . carried out with such an absence of all reasonable precaution against fallacy as should have set physiologists on their guard at once. As it is, it has cost some fourteen years of almost unintermittent work to explode the errors which the French observers made current respecting a merely preliminary investigation into the action of alcohol." Nearly fourteen years later, in 1887, Dr. Joseph W. Warren, of the Medical School of Harvard University, quoted this sentence of Dr. Anstie, adding: "Nearly another fourteen years have passed since these words were written, and yet the same misstatement continues." And now thirteen years more have passed, and, despite the testimony of Dr. Warren thirteen years ago, confirming the testimony of Dr. Anstie fourteen years before that, exposing the errors in experiments conducted fourteen years before Dr. Anstie, testimony now confirmed by the general consent of the most eminent physiologists in Europe and America, the so-called "temperance text-books" are still repeating the conclusions respecting alcohol based on the experiments of Lallemand, Perrin, and Duroy, thus repeatedly shown to be misleading. Nor is this all. No authority is more often quoted in the temperance publications than Sir Benjamin W. Richardson; and in his famous Cantor lectures, parts of which were published in 1875, especial attention was called to this subject and the error of the earlier conclusions explained. Notwithstanding these facts, the error continues to be perpetuated in the so-called temperance text-books; and we may well doubt whether the reluctant consent to revise the text-books in any respect would have been secured even at this late day, if it had not been for the popular agitation against them, or whether the tardy revision, when it comes, will make the statements in the text-books really conform to the facts.

What The Outlook insists on is that revision should be made, not by the people who made the original blunder, and

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have continued to perpetuate it in the interest of their preconceived theories, but by scientists who have no party ends to serve, nor even any ethical theories to substantiate; that, in brief, if physiology is to be taught in the schools at all, the text-books should be prepared by men of recognized scientific authority, who will give the children neither antiquated nor modern hypotheses, but only those conclusions which are substantially accepted by the whole scientific world. This is not what the text-books do, as now edited.

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The Church's Opportunity

The impulse which has carried the English-speaking peoples across this continent and has made them the possessors of it has not been one of mere greed and selfishness; it has been the normal and inevitable unfolding of the energy of spirit and the vitality of will which are characteristic of the race. The expansion of the English-speaking race in America has often been distinctly immoral in method; it has often been rapacious, cruel, brutal; and for every offense against the laws of God it has paid, is paying, and will pay the penalty. If the rights of the Indian have not been protected, his wrongs have been punished. Nevertheless, the Indian was bound to give way to the superior race. It was not the expansion of the English-speaking people, but the manner of that expansion, which has been wrong. It is evident that, in like manner, the peoples of Germanic origin are to extend their influence, their trade, and in a sense their authority, more and more widely. The expansion of these races is inevitable; it is simply the unfolding of their characteristic qualities; they cannot help it any more than the man of genius or the man of energy can help the expression of that which not only craves but insists upon utterance. It is idle to shut one's eyes to this fact, because this is the way of history. Expansion through superior energy, intelligence, and moral force is not only inevitable, but is to be desired; expansion through greed and selfishness is a thing to be abhorred and avoided. The Germanic, English, and American people are bound during the next century to extend their influence to the ends of the earth; the only question is what that influence shall be and how it shall be carried and maintained.

From this point of view, as well as from many others, the meeting of the third Ecumenical Conference of Missions, which is to be held in this city during the month of April, is an event of prime spiritual significance and historic importance. If the active races are to moralize their evolution, side by side with the material extension must go the spiritual expansion; if the world is to be governed more and more by ideas and less and less by mere force, the active races must be held to an increasing responsibility for the spiritual use of their material opportunities. These races must therefore be the missionaries of the spirit and the truth, as well as of commerce and civilization. In direct harmony with this interpretation of the duty of the active races in the twentieth century is the organization of Christians the world over for the extension of their faith.

The Ecumenical Conference will be in a sense prophetic rather than actual; it will call itself "Ecumenical," but the Roman Catholic Church, with its immense body of missions, and the Greek Church will not be represented. Nevertheless, the Conference, as Dr. William R. Huntington recently pointed out with characteristic clearness and insight, is to be ecumenical in intention if not in organization; it will not represent the entire body of Christians throughout the world, but it will represent a plan of action and a scope of intention which cover the whole civilized globe. National and even racial lines will be obliterated, and Christendom, represented in that Conference in spirit, if not in fact, organizes its forces in order to divide its spiritual possessions and share with all men those great hopes and certainties which it treasures. Never in the history of the world has there been such an opportunity for aggressive Christian work, for the outflowing of an immense enthusiasm and passionate faith to the ends of the world. Not only are the Christian nations more powerful than ever before, but all barriers between races are breaking down; railroads are piercing the hearts of the darkest continents; highways of thought are opened up to the remotest peoples.

The measure of a man is always his

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ability to recognize and use his opportunities; the measure of the vitality of the Christian Church at any time is that spiritual insight which makes it aware that it stands on new thresholds with new doors open, and the spiritual enthusiasm which inspires it to leave behind what it has already gained for the sake of the new spiritual advantage. The Christian Church was never in the mind of its Master, nor has it ever been in the minds of its great leaders, a fortified city to be timidly defended against the attacks of the unbeliever and zealously guarded against heresy; it has always been an army in the field, the safety of which lay in the rapidity of its advance and its strength of purpose, and in the enthusiasm which burned in its heart. A religion which has to be defended is already lost; for religion cannot be otherwise than a great torch held aloft and in advance by an invisible hand, which is to be followed with passionate devotion and without thought of peril or defeat.

In this sense the Ecumenical Conference, as Dr. Huntington suggests, must be an inspiration. It suggests the largeness of the opportunity, the greatness of the task, and, at the same time, the unused force of the Christian Church. Here is the panacea for those shallow and disheartening contentions which grow out of petty and immaterial differences—mere questions of rites and ceremonies, forms and religious conventions; here is the panacea for that demoralizing littleness of conception of the function and work of the Church which paralyzes so many ministers of the Gospel and identifies the Church in the minds of the unthinking with narrowness of idea, smallness of sympathy, and everything that is lacking in largeness, generosity, and Christlike passion for saving, not the few, but the many. If the Church has enough spiritual life to lift her eyes from the small things which divide her to the great task that awaits her and the sublime opportunity which the twentieth century offers her, Christianity is on the eve of the noblest age which it has known and the greatest work which it has accomplished. It cannot conquer so long as it is divided; and there is no way of teaching it the unimportance of the things which divide it so clearly and searchingly as to set it face to face with the non-Christian world, and to let the awful weight of its whole responsibility rest at last on its heart.

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The Mivart Correspondence

We give on another page an abstract of the significant correspondence between Professor St. George Mivart and Cardinal Vaughan. As the result of this correspondence, Mr. Mivart, while professing to be still attached to Catholicity, withdraws, or perhaps we should say is expelled, from the Roman Church. As a condition of remaining in that Church he was required by the Cardinal to abjure his reason, and this he refuses to do.

The demand on him to abjure his reason is made in perfectly explicit terms. It is made entirely clear to him that he cannot be accepted as a loyal son of the Church if he desires to be a reasonable and thinking man. The Cardinal requires Mr. Mivart to accept the "ground on which every true Catholic stands, viz., that the Church, being the divine teacher established by Christ in the world, rightly claims from her disciples a hearty and *intellectual* acceptance of all that she authoritatively teaches." We have italicized the word intellectual, because its use by the Cardinal makes his meaning very clear; that meaning is that the individual must not think as his own reason and conscience direct him; he must accept the thoughts which have been thought for him by others. This is nothing else than an abdication of the reason.

Thus the issue presented by the correspondence between Mr. Mivart and Cardinal Vaughan is precisely the same as that presented to the Presbyterian Church by the issue joined between Professor McGiffert and his accusers—with this important difference: Cardinal Vaughan, in claiming the supremacy of the Church's authority over the reason, undoubtedly is in concurrence with the traditions of the Roman Church, while Dr. McGiffert's accusers, in making the same claim, are acting in direct antagonism to the traditions of the Presbyterian Church. Cardinal Vaughan is quite correct in saying that Mr. St. George Mivart's claim of the

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right to think "is to return to the old Protestant system of private judgment;" and it would be equally correct to say that the denial by Dr. McGiffert's accusers of his right to independent thinking is a return to the old Roman system of ecclesiastical authority. It is a mere accident that the right to think in both cases is claimed by students who wish to use their reason in the interpretation of Scripture. It is quite clear that it might equally well be involved by a resolve on the part of any member of either communion to think on any subject over which the Church claims any authority. We may reasonably and confidently expect that every year will make clearer this simple issue: whether the final authority in matters of faith and morals is within the individual or without him.

We have heretofore said, and we here repeat it, that it seems to us quite consistent for a Church which claims infallibility to insist that all its members shall accept its infallible judgment, but wholly inconsistent for a Church which affirms that no Church is or can be infallible, to insist that its members shall not question its fallible judgment. Nor can we see how any one who thinks at all can question Professor Mivart's affirmation: "All of us, however submissive to authority, must in the last resort rest upon the judgment of our individual reason. How otherwise could we know that authority had spoken at all, or what it had said?" To that question, if the authority of the Church is to be maintained as the final authority, there is no other answer possible than the answer which Cardinal Vaughan makes to Professor Mivart, and which Dr. McGiffert's accusers hope to persuade the Presbytery to make to him: If you wish to be a reasonable being, you must leave the Church. We shall not readily believe that any Protestant Church will abandon its Protestantism and take its stand beside the Roman Church on this question, by putting ecclesiastical authority above the right of private judgment. Certainly any Church which should put the authority of ecclesiastical tradition above the right of private judgment would plant itself upon the principle which Cardinal Vaughan has declared so clearly, and in so doing would cease to be a truly Protestant Church.

The Spectator

The Spectator, being a man of social nature who does not care for society, has many resources that one who is in closer touch with others lacks. The man who is always accompanied by a friend misses the benefit of the general information and the education distributed by signs. The novelist and the short-story writer go to the Bowery for material, the philanthropist to distribute material, the altruist to share the product of his exalted thought, the Spectator to be educated. Here life is lived in the open, and one gets his experience vicariously, which is cheaper than acquiring it personally.

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Taking his way in pursuit of the honest purpose of getting an education by following Pope's injunction of making man his study, the Spectator found himself out of the Bowery and following the narrow pavement in Park Row. Looking up as he crossed the corner, he discovered a battered sign of gilt letters on a black background: "Society for the Encouragement of the Wearing of Clean Shirts." To bring this society more prominently before the passers-by, a gorgeous sign of red letters on a white background bore the legend "Gent's Furnishings," while the window was eloquent with signs showing how much cheaper these necessaries were to-day than yesterday. One was compelled to believe that only the fear of pauperizing patrons prevented the giving away of the "gent's furnishings." What a wise, useful, practical society! The advent of the altruist into the Bowery with his picture in one hand and a cake of soap in the other was not the last part of the nineteenth century *ism* the Spectator had imagined.

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On the return uptown, sauntering dreamily along, a second proof of how many years had elapsed since altruism had first claimed the Bowery as its own was demonstrated. Above the doorway of a house turned to business uses was this sign: "Shaving, Hair-cutting, and Shampooing Free." Naturally, this practical expression of altruism amazed the Spectator. Why was it that the hundreds of men passed

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that day who needed this opportunity had not availed themselves of it? Pessimism was slowly creeping into his optimistic heart, when the Spectator discovered lower down this notice: "Instruction given in Shaving, Hair-cutting, and Shampooing. Terms Reasonable." The Spectator recovered his naturalness, and has no comment to make on unused opportunities.

❀

Suddenly a number of forgotten signs came to the Spectator's memory. It is really an age in which brotherly service can be made to pay in cash. But it is the kind of service whose value came out of experience. When a man knows the disadvantages of a limited wardrobe, and its advantages when viewed from the no trunk or closet basis, he knows how to serve his fellow-men. Here is the man who will clean and press your hat while you wait; a block away the man who will half-sole your shoes in the same period; and around the corner the man who will renovate your whole suit, putting in the crease where it gives the most style, and requires to do this only the time you may wait. The advantages of combination ought to be apparent to these men. Each is now in a poky shop, except the Solomon who established himself in the corner of a shooting-gallery on the Bowery, where you can train your eye and hand by shooting at fierce lions—tigers as targets would be heterodox in that region—who perform wonderful feats on revolving wheels. Meanwhile your hat is being cleaned before an admiring throng, who envy the Crœsus who can so utilize his time, though they may think they could turn the money to more enjoyable uses.

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The graces of humility have been sung in song and story, have formed the theme of sermon and essay. Dickens has doubtless created a prejudice against it in the minds of those who take their education literally. Ethical training is not looked for in its highest stages in either Wall Street or the Bowery by those who think such training a matter for society only. Over the door of an obscure shop on the Bowery is the evidence of the depth to which humility may attain: "S—— C——, The Cheapest Man on Earth." In humility there can surely be no depth below this self-depreciation.

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A new medium of education having been opened to the Spectator, he put his eyes to use. Walking through a business street, he was thrilled by the sign "Joy Radiators." Here was the world's need supplied. Why had this wonderful appliance been hidden in a bushel, as it were! Oh, the people whose lives were darkened, who would now be brought to know that a Joy Radiator could be purchased! The Spectator knew perfectly well that these radiators are most needed where there is no occasion for sorrow, just as he knows that some of the most fragrant flowers grow best in the shade; but that the one radiator for which the world was waiting was the Joy Radiator he also knew. He imagined advertisements of the newest apartment-houses: "Steam heat, cold-air refrigerator, modern plumbing, joy radiators," and he knew that signs "To Let" would never appear on these buildings. Of course the man who invented a Joy Radiator would know that it must be objective, not subjective. When the Spectator thrills with happiness, he grows timid. Each day he awakened with the thought, "I'll buy a Joy Radiator to-day," but he put it off until he met a college friend. The lines in his face—"that's another story"—the Spectator decided to buy a Joy Radiator for his friend's home. Knowing the full amount at his banker's, and willing to share the half of his financial kingdom with his friend, the Spectator entered the place, but, alas! found no new way for distributing joy, but only a method for distributing heat.

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The Spectator was so wearied by his discovery that he took a car. The moment he was seated his eye lighted on an advertisement that sent a tremor of happiness through his frame: "Horse-Shoeing Parlors." Now was the king come to his own. No longer sooty, black shops with noisy anvils and rough men for this king of friends and servants, but shoes heated by electricity, put on with hammers covered with plush, by men who wore soft gloves, and had voices trained for use in polite conversation!

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IN PAMPANGA PROVINCE

The Fifth Article in the Series on the Philippines

By Phelps Whitmarsh, Special Commissioner for The Outlook

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BACALOR, like San Fernando and other large towns in this "bad" Tagalog province, had suffered much at the hands of the Spanish. All the main part of the town, its official buildings and fine residences, were in ruins, and no attempt was being made to rebuild them. The inhabitants generally were lodged in the ordinary bamboo houses on the fringe of the town's original site. The bulk of the population, however, had long before fled northward with the insurgents, taken to the remoter country villages, or, if wealthy, had found security for their families in Manila. Owing to the tactful handling of Colonel J. F. Bell, of the Thirty-sixth Infantry, then quartered in Bacalor, the people were rapidly gaining confidence in the Americans and returning to their homes. They seemed surprised that the invading army had no intention of looting their houses or molesting them in any way, and astonished to find that the soldiers were willing to pay good prices for their fowls, eggs, fruit, etc. Several commanding officers, after taking a town, have religiously cleared it of natives, and kept it so. While, as a precautionary measure, this may have seemed advisable, in point of fact it has not, I think, been necessary, nor, in my opinion, has it been a wise policy; for the great difficulty here is not the dispersing of Aguinaldo's two-penny-half-penny army, but the educating of the masses to the true character and intentions of the Americans. Once this is thoroughly understood by the people, the Philippine problem will be an easy one to solve. The Filipinos, as a nation, are more ignorant of the United States than we are of the Philippines, which is saying a good deal. Ever since August, 1898, certain of the Filipino leaders, the juntas or agencies in Spain and Hong-Kong, and other enemies of America, have been deliberately misleading and poisoning the minds of these people. Shut off from the outer world by the army lines, and influenced wholly by defamatory pamphlets and newspapers published by their government, the natives were easily led to believe that the Americans were a nation of cutthroats, whose sole purpose was to conquer and pillage their country, defile their women, put all who opposed them to the sword, and make slaves of the remainder. I have talked with dozens of Filipinos who had previously put full credence in these false reports. It is for these reasons that I uphold the conduct of those far-sighted officers who have not considered it beneath them to study the character of the people and keep in touch with them. Such officers as Colonel Bell, hard fighters when opposing the enemy, but just and considerate when dealing with non-combatants, are the men who are pacifying the Philippines. Spain has already proved that mere force of arms was insufficient to maintain peace. Contact with the American means education for the Filipino; and education must be the beginning, the middle, and the end of all the Philippine questions.

During my first evening in Bacalor I had the opportunity of visiting a wealthy native who had given up his house to the staff officers of the regiment. It was my introduction into native society, and I was much entertained. Upon entering, we were met at the head of the steps by our host, who received us with graceful courtesy, and conducted us to the reception-room. According to the Spanish custom, there was a double row of chairs

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facing each other, at one end of the room; one side occupied by the women and the other side by the men. Cigars and cigarettes were at once offered to us, for one smokes in all places and at all times in the Philippines, and an hour or so was passed in formal conversation and music. One of the boys of the family and a mestiza of an unusually refined type both played the piano with some skill; and an attractive young native girl, who had studied for the stage, sang several Spanish songs. To escape the formality of the occasion one of my companions proposed that we should play *panguingui*, a Tagalog game of cards much favored by the women. Round the large table, under the excitement of the game, reserve soon vanished; and I found that beneath their "company manners" lay a deal of vivacity and fun. While we played, the sons of our host waited on us, frequently passing round smoking materials, Benedictine, and little packages of betel-nut. The latter is grown in the gardens of most of the houses, and is used for chewing by all classes. A "chew" is composed of three things—a slice of *bonga*, as the nut is called, a peppery *buyo* leaf, and a smudge of quicklime. How and why the Orientals ever invented such a concoction is beyond my comprehension. Being assured that it was very good, particularly "*bueno para el estomago*," we were induced to try it, but all of us had to excuse ourselves, for the purpose of emptying our mouths, before very long. As far as I could discover, its only charm was a hot, acrid taste, and the production of a very "puckery" feeling in the mouth. Although I had expected to see the ladies smoke, which they did quite gracefully, it was rather a shock to see them also indulging in a chew. It must be added, however, that betel-nut chewing can hardly be called objectionable, certainly not more so than gum-chewing, as its users do not expectorate. If habitually chewed, the teeth first become red, and, later, almost black; and, in consequence, the appearance of many native mouths is far from prepossessing. If the teeth be regularly brushed, however, they may be kept as white as usual. Old men and women who have no teeth usually go about with a little bamboo chopping-tube, in which their betel-nut is reduced to a coarse powder before being placed in the mouth.

Panguingui is a slow game, played with three or four packs of Spanish cards; and, because of its slowness probably, is the fashionable gambling game for the women. All classes—men, women, and children, friars and priests—are gamblers. The Church does not forbid it, and, with the exception of a little cock-fighting, it is the only amusement of the Filipinos.

During the evening a black beetle about an inch and a half long, attracted by the light, flew upon the table. One of the ladies immediately pounced on it and held it to the lamp for our inspection. We were informed that it was a *bicho-fraile* (friar-beast), and that when fried these insects made a delicious dish. I was asked if I would like to try one, but I declined, on the ground that I had already eaten a very hearty dinner. At various times in my life I have tasted dog, bat, shark, albatross, lizard, eucalyptus-grubs, and other unusual dishes, but "bug" was something I had not come to yet.

I was impressed strongly by one thing that evening, and that, the natural politeness and courteous behavior of the people, not only toward us, their visitors, but among themselves. I have heard it said that Filipino politeness was taught them by the Spaniards; and while this is doubtless true as regards form, I think the spirit of their charming manners dates further back. The Malay, whatever his other characteristics may be, is born with the manners of a gentleman. He never passes before you without an apology; he has forms of salutation for every occasion; he does not smoke, eat, or drink without first offering to share his pleasure; and, as a host, his attentiveness and hospitality are unsurpassed. Hence, the Spaniards cannot rightly claim to have been the sole means of raising the Filipinos to their present polite state. Spanish polish, moreover, has in it a shade of hauteur, and smacks too much of the empty phrases ever on a Frenchman's lips, while Filipino politeness has at least the feeling of being genuine. Once you enter a Filipino's house, he and all he possesses are at your disposal. He will kill his last fowl, borrow from his neighbors, and spare nothing to entertain you. Rich and poor are alike in this respect. I visited several families in Bacalor, though principally those of the better class, and was not a

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little surprised to find so many evidences of refinement and culture. One house, that of Francisco Joven, was used as an asylum for his relatives and other houseless people. Though not unusually large, between sixty and seventy persons slept in the building every night. Among others in this hospitable house was a six-year-old boy, who had been accidentally shot through the knee while sitting on his father's lap when the town was taken (August 9, 1899). The same stray bullet had ended his only parent's life. In this house I first saw a negrito. He was a slave, having been purchased when a child of three by Señor Joven for a sum equaling twelve dollars and fifty cents American. Though not more than five feet in height, he was unusually muscular and well developed, and had the frizzy hair, thick lips, broad, flattened nose, and color of the Congo negro. The negritos are popularly supposed to be the original inhabitants of the islands, and are said to resemble apes more nearly than men. As I have yet to find any one who knows anything about the race, except by hearsay, and as I hope at some future time to tackle the negrito in his mountain habitat, I will pass him by for the present.

As regards slavery, there is no doubt that, in spite of it having been made illegal in the islands more than two hundred years ago, it has been recognized unofficially up to the present time. In all provinces where negritos are found, these wild people have been robbed of their children for the purpose of making them slaves. Adults were seldom taken, as they usually ran away at the first opportunity. For this reason the negritos are at war with the whole of mankind, and have got a reputation far worse, probably, than they deserve. There is also another kind of slavery, which, because of its evasion of the law, will possibly continue for some time. I refer to what I may call the mortgage system. It is practiced in the following way. A parent needs money. To obtain it he borrows whatever sum he can get, and puts his son or daughter up as collateral. Needless to say the money is seldom if ever returned, and, what with the constantly increasing interest and the fact that the natives hardly ever repudiate a debt, the hostage becomes a lifelong servant. Both these methods of slavery, however, are comparatively mild in their application. The slave invariably becomes one of the family; he lives in the same house, eats the same food, is educated, clothed, and, indeed, treated more as a member of the household than a servant. Wrong as the practice doubtless is, the Filipino slave is generally better off as such than he would have been free.

From Bacalor I journeyed by ambulance-wagon over a continuation of the same populous road that led from San Fernando to Guagua, which, as it is situated on one of the numerous creeks that form the Pampangan River delta, can be reached by small steamers, and is called a port. Guagua has ever been an insurgent hotbed, and was considered the worst place in the province. The American lines were drawn closely about the town, and fighting in the vicinity was of almost daily occurrence. The fine large church, which had been bombarded by American gunboats and gutted by the insurgents, was used as a barracks; the convent had been turned into a hospital; outposts were stationed at every approach, and I appreciated for the first time that I was close to the enemy.

Major Bishop, who was in command of the battalion of the Thirty-sixth stationed there, kindly invited me to share his quarters as soon as I arrived, and proposed showing me the town. At that time, however, we got no further than the church tower; for while examining the surrounding country through a telescope, we saw two mounted men coming from the west at full gallop. Instantly my companion turned and hurried down the shaky ladders to the ground floor, where we were in time to meet the scouts and learn that reinforcements were needed at Lubao, a small town about five miles to the southwest. Without delay the call to arms was sounded, the troops mustered, and within ten minutes a column of two hundred men were swinging along the dusty road at a good leg-stretching gait. It appeared that a scouting party of twenty men and three officers under Lieutenant Ferguson had encountered a large force of insurgents intrenched on the road beyond Lubao; and that, after charging the trench and driving the rebels out, they had been obliged to retire to the church with seven wounded and one killed. Among the wounded were Lieutenant Ferguson, who

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was shot in no less than four places, and Captain French, who, though apparently not seriously hurt, died of his wounds a few days later. Knowing the weakness of the Americans, the insurgents were still in the neighborhood of the town, waiting, no doubt, to cut the little party off if they attempted to retreat with their wounded to Guagua. The remaining officer, Lieutenant Davis, had at once despatched two men to headquarters with the news, and had fortified himself, meanwhile, in the church. Fortunately, Dr. Matthews was with the party, and the wounded received prompt attention.

As we marched past the various *barrios* scattered along the road, the *amigos*, looking out from under their nipa thatches, eyed us sullenly. In spite of the white rags displayed in front of most of the houses, there could be no doubt as to the inhabitants' unfriendliness toward us. What with the still sweltering heat of the afternoon and the rapid pace, the khaki suits soon began to show sweat-stains. There was very little talking among the men, and absolutely no signs of excitement or other feelings. They settled down to their work (and, loaded with ammunition, rifles, and canteens as they were, it was work) with the air of old campaigners, earnest and business-like. To them it was merely a "hike," with the much-hoped-for possibility of a "scrap" at the end of it. We encountered no opposition, however, either on the road or in the town, which we entered cautiously, with scouts thrown well out in advance. In one large house, flying a French flag, we were saluted from the window by a crowd of fugitives, but the rest of the town was deserted, open shops with fruit and other eatables untouched showing how hurried had been the inhabitants' exit. The gallant little band at the church, not knowing until then whether or not their messengers had reached Guagua in safety, unbolted the massive doors of their retreat at our approach and hailed us with relief. We were none too soon, for the watchman in the tower had just reported a troop of insurgent cavalry advancing from the west, and a larger force of infantry could be seen in the rice-fields near their trenches. Upon hearing this news a small detachment was ordered out on the west road at a double. I was not aware of this until a sudden rattle of musketry startled me. Guided by the sound, I ran, and soon came upon my first scene of actual warfare. It was not the kind of warfare we read about in our school histories; it was not a battle, nor could it even attain the dignity of being called a fight. It was just what the soldiers called it—"a little scrap." Instead of two opposing armies lined up for hand-to-hand conflict, I saw eight men kneeling in the dusty wagon-tracks, coolly but rapidly firing at a number of forms which were crawling and running across the road about one hundred yards distant. A few bullets went humming over and past me, and for a moment I saw a horseman among the scurrying enemy. But only for a moment. As he wheeled into plain sight he fell headlong from the saddle, and his horse disappeared in the thicket to the left. I saw a soldier stop firing and deliberately bite off a chew of tobacco, and at the same time I noted with satisfaction that the bullets flying in our direction were becoming beautifully less. Then we advanced, with desultory firing on our side and silence on the part of the insurgents. The fallen horseman lay on the grassy roadside mortally wounded but not yet dead. It seemed cruel to see him stripped of his revolver, sword, and shoulder-straps so early. Papers on his person proved him to be Captain Salvador, one of the bravest officers in General Mascardo's command. There were other dead and wounded insurrectos lying further up the road and among the bushes, but I avoided them. One sight of that kind was enough.

Having put the rebels to flight, and having to escort the wounded back through five miles of the enemy's country, recall was soon sounded. By the uncertain light of the rapidly waning day the sufferers were tenderly placed on the ambulance-wagon, which took up a position in the center of the column, and our march homeward was made by the light of the stars and the fireflies. That night, while the officers were writing their despatches by the aid of flickering candles, I curled up on the floor with my camera under my head and slept the sleep of the tired—unmindful of hardwood boards, mosquitoes, and the fact that I had my boots on. But this was only the beginning of things. It was not long before Major

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Bishop and I agreed that sleeping without boots was a mistake, for the infrequent exposure of our feet gave us violent colds.

Guagua, like the other towns of the province, can boast of a few well-educated native and mestizo families. Ninety-nine one-hundredths of the population, however, are of the peasant or peddling class, keenly alive to trade, but ignorant save for the knowledge of reading and writing.

From the sprightly, talkative Marina Valdez, the friend of every American officer in the town, I learned the daily routine of the better-class woman's life. To rise at six, dress in their most elaborate street costume, and go to church is the first function of the day, after which they return to a light breakfast of chocolate and rolls. Though many servants are kept, the average wage being but two *pesos* a month, the ladies of the family then help clean house, and spend the remainder of the morning sewing, embroidering, practicing on the piano, and superintending the cooking. At twelve o'clock a substantial dinner of soup, fish, several meat dishes, sweets, fruit, and coffee is served; and heavy red Spanish wine, similar to but not so good as French claret, is drunk with it. Dinner finished, the shades are closed and every one takes one or two hours' siesta, when the women dress for the evening. At five it is customary to partake of coffee and sweet cakes made of rice-flour, eggs, and cocoanut. Then the lamps are lighted and preparations made to receive visitors, from five to seven being the formal hours for calling. This time is spent by the young people in conversation and music, while the elders amuse themselves by playing cards. *Cenar*, or supper, a meal in all respects the same as dinner, is eaten at eight o'clock. This is the most sociable meal of the day; and the family and guests are apt to sit long over their coffee and cigarettes. Conversation and cards fill in the remainder of the evening, and at ten or eleven the household retires.

In the provinces, except while going to or from church, it is rare to see a woman of this class in the street. They never walk, except, as I have said, to church. Their purchases are made from house-to-house peddlers, and their whole lives, practically, are spent indoors. Notwithstanding their prison-like existence, however, they manage to see or hear everything that goes on, as a great part of their time is spent in hanging over the balcony which every house possesses. From this altitude they greet their friends, gain their principal knowledge of the world, and make new acquaintances and are courted. Owing to the fact that if a young man calls upon a girl twice, her father asks him his intentions, and since he can never take the lady out or see her alone, Filipino love-making from our standpoint is reduced to a difficult and wholly absurd method. Perhaps because mankind in general prefer things that are not easy of attainment, the young Filipino is commonly attracted by a strange face. The affair begins with a balcony flirtation in which only the eyes and smiles are used. After a respectable time, it proceeds by means of letters couched in the most flowery of language. If all goes well, the next stage is Romeo and Juliet scenes, minus the ladder, but not short of flowers, thrown kisses, whopping sighs, and Cyrano-like phrases. This in turn leads to the sprinting period, when the ardent lover becomes a night and day watchman and follows his sweetheart whenever she leaves her house, hoping to shorten the fearful distance that lies between the pavement and the balcony. Then comes a term of bribed servants and secret meetings; and at last, when the pair are sure that they cannot live another moment without each other, the father's consent is formally asked. If the suitor is approved, the marriage takes place without much delay; if, on the other hand, he is rejected by the family, the matter promptly ends, and the young man picks out another balcony to begin his troubles all over again.

The Philippine woman, in spite of her preference for such a romantic, mediæval style of courtship, and notwithstanding her narrow life, is by no means unattractive. Though superficial, she is lively in her conversation, and not ignorant of the art of entertaining. She makes a good wife, a respected mother, and, above all things, she is a woman. Since I attended a certain meeting in the United States not long ago, I always feel encouraged and thankful when I see a woman who is wholly feminine. The foregoing, be it noted, pertains solely to the small class

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of educated mestizos and natives, and not to the peasants.

From Guagua I again struck north, with an escort, to the picturesque little town of Santa Rita. Unlike its larger and more prosperous neighbors, Santa Rita had escaped the destruction so patent in the principal Pampangan towns. Here for the first time I found the church intact, and the native *padre* carrying on his daily functions, the people apparently undisturbed, and, in general, a normal state of affairs. Here, too, I first attended a church service, and first heard "After the Ball" played as a recessional. In the center of the town was the usual large green plaza, with the church and convent at the eastern end. The streets were laid out parallel with and at right angles to the plaza, and irregularly built with nipa-thatched houses. There seemed to be no special quarter for any class; rich and poor, *presidente* and *paysano*, were side by side, some in simple bamboo shacks, and others in more pretentious houses of stone and wood. Fences of split and interlaced bamboo marked the limits of each habitation; and little gardens with variegated laurels, coleus, and other flowering and foliage shrubs in front, and tropical fruit trees behind, shaded and half hid many of the picturesque structures. Women in bright checked skirts and thin camisas, three or four to each huge wooden mortar, were to be seen pounding *palay*, the unhusked rice, with double-ended pestles, or grinding the grain with hand-mills of ancient pattern. Others were winnowing by merely standing in the breeze and throwing the rice in the air from flat rattan baskets. Still others were pounding rice-flour for cakes, or powdering peanuts for admixture with the cacao bean—the secret of their delicious chocolate. At the streams, too, in the market, stringing along the roads, and in the fields, women were washing clothes, buying and selling produce, carrying burdens on their heads, fishing, and laboring. Everywhere was abundant evidence that with the Tagalog peasants the women were both the business heads of the families and the real workers of the country. The men, for the most part, led a life of comparative ease, and troubled themselves not at all about providing for the home. Tending carabaos, plowing, and helping to plant and harvest the crops, are the main work of the men. As, in this country, these occupations engage but a short part of a man's time, and as the results are sufficient to provide him with food, raiment, and cigarettes, he takes life very philosophically, using as much of his wife's earnings as he can get for gambling. It is common to see women coming into a town carrying heavy baskets of produce on their heads, and their lords and masters a few yards in front sporting their best suit, and burdened with nothing heavier than a cane or an umbrella. When the produce is offered for sale, the husband endeavors to make things pleasant by smiling and occasionally throwing in a word or two, and after his wife has completed the bargain he pockets the money. Verily, almost am I persuaded to become a Filipino. But, indolent as the average Filipino appears in American or European eyes, it is a question in my mind whether it is correct to call him so. I cannot believe, as some do, that it is either intelligent or just to judge natives of the tropical Orient by the standards of a temperate zone. Not only are they of a different race, with widely different traditions, but climate and environment have influenced and molded their character beyond the understanding of the average northern mind. The greater part of mankind, I think, work, not from choice, but in order that they may live; and if the Filipino or the Cubano can supply his needs with greater ease than the laborer in New or Old England, it is not his fault, but his good fortune; and we have no reason to censure him for not laying up treasures of which heretofore the Church, the State, and the *talisanes* (bandits) have robbed him. Nature has indeed been kind to the Filipino. She has provided him with a rich, fertile soil, which needs only scratching to yield lucrative crops; she has given him fruits in abundance for the mere picking, and favored him with a climate in which neither houses nor clothes are heavy items of expenditure. Coal bills he knows not of, nor are his pockets drained to pay bills for the children's shoes or a spring bonnet for his wife. Shall we, then, blame him because, his wants being few and easily satisfied, he takes life easy? And, again, compare the appearance of the center of Luzon with

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the appearance of New York State, for instance, and you will find that the comparison is favorable to Luzon both in crop returns and in the amount of land under actual cultivation. In the central provinces of the island practically every foot of available land is utilized for growing rice or cane or for grazing purposes. And the proportion of the latter is not ten per cent. With this object-lesson before me, when I see that the result of his labor, in spite of the fact that his labor is comparatively light, is equal to the results obtained in civilized countries, I cannot conscientiously agree with those who affirm that the Filipino is lazy and worthless. Many years ago I had several Filipinos under me, and, later, two in my employ. I found them excellent sailors, and not a whit more indolent than other tropical peoples, or, indeed, than white men who had lived a few years in low latitudes. As these people are educated, so will their wants increase. They will eat better, dress better, require books, papers, and a host of things of which they have no thought now. And, of necessity, they will work more than they do now to obtain these things. As a nation they are exceedingly apt, and, though not original, they are masters in the art of imitation. This trait will greatly facilitate their transformation when once the country is at peace, and a just, honest government is established. Under tactful management, with compulsory education, patterned after the American public-school system, and non-interference with their religious beliefs, I see no reason why the Filipinos should not advance as rapidly as have the Japanese. And as these islands, with their teeming population, their great natural resources, their extraordinarily productive and fertile soil, and their untouched wealth of minerals and timber, are developed, a market for American goods will grow which in time, and considering its size, will be one of the best on earth.

As Woman Gives

By Margaret Wentworth

I give thee all the present! Every breath,
Heart-throb, and pulse-beat, every sigh of me—
Quick-leaping thought which thy thought answereth—
All of my present, all! I give to thee.

I give thee all the future! all the years
May hold in store of love or joy or pain;
Of strength, plans, purposes, of prayers or tears;
All that is done or borne by heart and brain.
Up to the gates of Death's dark mystery—
Ay, and beyond, if a beyond there be—
All of my future, all! I give to thee.

The past? I never lived before thy kiss;
I only did endure the common lot
Of those who suffer, strive, and know no bliss.
I have no past, Beloved! where thou art not.

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Church Property in Our Recent Acquisitions

By Lew Wallace, Jr.

TITLE to the "church lands" in the former Spanish provinces—as to everything else wrested from darkness or barbarism—is founded upon discovery or conquest; and when the first discoveries of the New World were made, the Holy Catholic Church of Rome was in position to claim all that could be so got from the heathen of dominion or of property. The Church was then at the very zenith of its direct temporal power; it commanded kings and their armies; it administered the only law that was at all systematized; and there was none to withstand its pretensions to universal supremacy.

Least of all would its sway be disputed by their Most Catholic Majesties of Spain, in whose kingdom the Church managed its own property, held its own courts, and shared in the secular government through the Holy Inquisition, and in many other more or less direct ways. Yet, notwithstanding his devout submissiveness, Ferdinand manifested a desire to gain from the voyages conducted under his auspices something more than the mere sense of pious duty well done, or Papal commendation of his services. He sought empire, and also a freer hand than at home, in the domains which Columbus opened to the imagination of Europe. With such objects, in 1501 he obtained a grant from Pope Alexander VI., and a few years later another from Pope Julius II., confirming Spanish dominion over all regions west of the Azores, and also conferring upon the Spanish Crown about all of the temporal authority of the Church in such regions. His imperial rivals were thus put at a disadvantage; and, what is to our present purpose, Ferdinand secured for himself and successors certain rights and powers, and assumed certain obligations, by reason of which religious matters in the provinces, as discovered and subjected to Spanish rule, were placed upon a footing wholly different from that in the peninsula of Spain, and impossible under the law of the United States.

The King engaged to supply the temporal needs of the Church—that is, to maintain the Church, to support its clergy, and to provide for the conversion of the heathen; and he was invested with the temporal powers of the Church—that is, to collect tithes or taxes to which the Church deemed itself entitled elsewhere, the right of patronage, and the absolute disposal of all ecclesiastical benefices. He owned the property and administered the revenues which at home were owned and administered by and under the Pope. He nominated the officials of the Church. So plenary was the authority bestowed upon him that Papal bulls were not recognized as of any force in the provinces until examined and approved by his Royal Council of the Indies; and if any bull was surreptitiously introduced and circulated in the provinces without obtaining that approbation, ecclesiastics were required, not only to prevent it from taking effect, but to seize all copies and transmit them to the Council of the Indies. There was no collision of authority or dependence upon the Pope, as at home. The King was the only superior. And thus the affairs of the Church were made concerns of the State, to the same extent as the States of this Union care for material comfort, health, and safety, and our National Government provides for the National defense and security.

To perform the duties imposed by the King upon his Government in the provinces, and there to maintain the religious establishment of his realm, the King used or permitted the use of some lands for burying-places, others for nunneries and monasteries, others for houses of worship, and others for renting, tilling, or other revenue-producing employment. But the ownership of all such lands and all buildings thereon was retained by the Crown. We need pay no attention to the statements about deeds made to the Church or to divers religious orders, at least until such deeds are produced and most convincingly proven: first, because such deeds were not made in the Spanish provinces heretofore ceded to this country; and, second, because no such deed could serve a useful purpose so long as these islands remained under Spanish rule, and the Government

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was bound to care for the Church. The Crown retained title and ownership; and the quality of its property in such possessions was the same as the quality of the property of the United States of America in the Capitol building at Washington, in our war-ships and forts, and in the public lands.

Such was the legal status of this property, or, at least, of the great bulk of it, when the Treaty of Paris closed the Spanish-American War, and transferred to the United States dominion over the specified islands, and ownership of all public property; and this property, so held by Spain in connection with her religious establishment, passed to the Government of the United States by as clear a right as did property held in connection with the military or naval establishment of that realm and located on the ceded islands. There is nothing in the treaty to the contrary. It secures from impairment "the property or rights which by law belong to the peaceful possession of property of all kinds of . . . ecclesiastic . . . bodies, or any other associations having legal capacity to acquire and possess property." But that does not apply to anything owned by the Crown, for the very obvious reason that the *property* in such thing is not in any ecclesiastic or other body, but in the Crown; and, besides, the Catholic Church is not a body "having legal capacity to acquire and possess property" (Town of Pawlet v. Clark, 9 Cranch, U. S. Sup. Ct. Rep., 292). Indeed, as to much of the property, the law has already been settled by decisions of the Supreme Courts of Alabama, California, Texas, and the United States (Antonio v. Estava, 9 Porter (Ala.), 527; Blair v. Odin, 3 Texas, 288; Nobili v. Redman, 6 California, 225; United States v. Ritchie, 17 Howard (U. S.), 524.

Congress has absolute power over all this property (Mormon Church v. United States, 136 U. S., 1), but is bound by the first amendment to the Constitution to make no law respecting an establishment of religion. The burying-places subserve a secular as well as a religious use; and there is no reason why they should not be left as they are, with only such regulation as may be deemed necessary for sanitary purposes. On the other hand, nunneries and monasteries offend not only the law against establishing a religion, but also that policy of all civilized societies which favors matrimony and opposes celibacy or concubinage. It is manifest that they cannot be left as they are. As to all other property which has thus become the public property of the Government of the United States, it seems to me that the first amendment stands in the way of giving any of it to the Church or to any religious order, and also stands in the way of allowing its use by the Church or any religious order. A statute making such a donation of the ownership or of the use of what belongs to the Government would indubitably be a law respecting an establishment of religion, and within the inhibition. Consequently, there is no need to investigate the charges against the priesthood in the Philippines or elsewhere in order to determine that none of this property can continue in its present employment.

The treaty was made with full knowledge that this property would come under just this provision of the supreme law of the land. But, even were it otherwise, there is a precedent for any probable diversion of these lands, which is entitled to recognition even by the Catholic Church. The Republic of Mexico guaranteed the Roman Catholic religion to its citizens. Yet, on August 17, 1833, within twelve years after its declaration of independence, its Congress decreed that "the Government will proceed to secularize the missions of Upper and Lower California;" and on November 26 of the same year its Congress declared that "the Government is empowered to adopt all measures which shall secure the colonization and render effective the secularization of the missions in Upper and Lower California, being authorized to use in the most convenient manner the property *devoted to pious uses*, in the said Territories, for that purpose." This authority was exercised, and the missions were disposed of as other lands. One grant was to Solano, an Indian, who described himself in his petition therefor as "principal chief of the *unconverted* Indians, and born captain of the Suizun" (an Indian tribe); and the consideration for the grant was stated to be that Solano was "worthy of reward for the quietness which he caused to be maintained by that *unchristianized*

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people" while Mexico was at war for her independence. This was sustained (United States v. Ritchie, 17 Howard, 524). The grant of property, set apart by Spain to "*pious uses*," to a heathen as a reward for services to the secular government is certainly broad enough as a precedent to cover anything that the Government of the United States is likely to do with any Church property in the Philippines or elsewhere.

Now, what shall be done with these lands and other property? The public revenues which have gone to the Church can be disposed of by simply stopping the collection of tithes, and by making no further religious use of any part of the general taxes. But the tangible possessions are not to be thus annihilated when their religious use is ended. The ground and the structures upon it remain in existence and ought not to be wasted. To sell them, and with the proceeds to pay National expenses or indebtedness, does not recommend itself to the American conscience, regardless of the price paid for them in blood or money. In divers ways they have all been wrung violently or obtained fraudulently from the natives. The governmental title is besmeared with every crime known to civilization or barbarism. We want for ourselves nothing so extorted, and should be alive to the duty of making all possible restitution to those who were wronged or their descendants. Following that duty will lead direct to the right conclusion, and at the same time will carry out the behests of a rule antedating Christianity and observed by all Christian countries—that when property is dedicated to one pious or charitable use which becomes illegal or impossible, it will be put to some other pious or charitable use not so prevented. Education is recognized by all civilized societies as a proper pious or charitable use of property, and our National and State Governments put it above all others. The most refined technicalities of the law will be satisfied by an act of Congress providing for common schools to be maintained in part or altogether by these lands and appurtenances, while the utmost of human justice will be attained by the conversion of what has been in the employment of the Catholic Church, in the Philippines for instance, to the purposes of public, non-sectarian education.

Besides all such considerations, it is to be remembered that we are under obligation to teach self-government to these mistaught children who have come into our ward; and to deal thus with the supposed belongings of the Roman Catholic Church would be a most excellent precept and example of the elementary rule of self-government, which is that man's affairs are to be governed by man-made law bearing no pretense of divine origin or authority.

Religion in the Philippines: A Missionary's View

By James B. Rodgers

A Missionary of the Presbyterian Church of the United States in the Philippines.

I AM not surprised that Archbishop Ireland in The Outlook expresses himself against the idea of evangelical missions in the Philippines. It is his right, and no one can question it. But he also affirms that the work of Protestant missionaries here will only serve to make the American flag unpopular, and further says that any effort to teach the Filipinos that "their historic faith is wrong and that they ought to become Protestants" will only result in "making the people discontented and opposed to the American Government."

Shortly after my arrival here I was advised, by two gentlemen high in authority here, that to open the religious question at once would be very unwise, for such a question would only add to the difficult problems now before the Government. This advice was not in any sense mandatory, but was the friendly counsel of men who at the same time expressed their appreciation of our work and confidence in our plans. They had had excellent opportunities for learning the feeling of the people, and advised me to confine my work for the present to the soldiers and to the study of the languages of the country. This plan commended itself to my judgment at the time, and, confident that

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their opinions were based on exact knowledge of facts, I made no open effort to attract the attention of the natives to the Gospel. No restrictions, however, were placed on my efforts by the authorities. When I presented my letter of introduction to General Otis, shortly after my arrival, I inquired if the existing martial law would curtail in any way the holding of meetings for the Filipinos or any similar efforts. He answered, with a smile, "No, as long as you do not preach sedition."

Others said that any opening of the religious question would cause Aguinaldo's army to grow, strengthen the revolution, and give the Government no end of trouble of the most delicate nature. Thus far the evidence seems to favor the contention of the Archbishop.

But I have come to believe lately, what I suspected from the beginning, that the information received on this point by my friends and counselors was prejudiced and one-sided, and that they have been perilously near being hoodwinked by the clerical party here. I have never believed the rumors that have circulated among soldiers and natives that the Military Governor was an ardent sympathizer with the Roman Church, and that the Archbishop had as much influence under the American as under the Spanish Government. These charges are false, but they were believed generally at one time, and are still believed by some of the Filipinos, who assure me that the surest road to the Governor's favor is a card from the Archbishop. I believe that these rumors had no foundation in truth, and yet it seemed at one time as though more effort was made to pacify the Spanish priests than to satisfy the Filipinos. It would be more exact to say that the representations of the Spanish friars were accepted in regard to the sentiment of the people. There seems to be no doubt that they used the confidence shown toward them for the purpose of hoodwinking our officials and frightening some of them with the specter of a religious uprising or of renewed efforts on the part of the people to defend their religion. The case of Mr. Hariman in Cebu is to the point. He was distributing tracts and Gospels for a day or two, and the Spanish friars of the town made the officials believe that there was danger of trouble from his action, and succeeded in having Mr. Hariman requested to stop his work. Their argument seems logical. They say: "This people is Catholic and they love their Church, therefore they will be frightened into greater resistance if any attempt is made to teach them that their historic faith is wrong." And then they, these same friars, turn, as Archbishop Ireland says, and try to frighten the Filipinos with the idea that the Americans will force them to change their faith. It is a charming little trick, which, as far as I am able to see, has deceived the Americans more than the Filipinos. The truth is that to be condemned by the friars is a passport to the favor of the people, and to be intimate with them will destroy a man's influence with the natives.

Among the Americans in official position the sentiment is changing. I am informed on credible authority that at first General Otis thought that he would be able to use the influence of the friars and priests in pacifying the people. He has since discovered his mistake, and finds it necessary to be constantly on his guard against the wily gentlemen of the cloth, who are employing every possible means to trap him into acknowledging some of their former privileges. The Filipinos have completely disproved the assertion of the Archbishop of St. Paul, for they, in their Congress at Malolos last year, 1898, decreed the expulsion of the friars, the separation of Church and State, and liberty of worship. Does that look as though they would be rendered desperate by the specter of a foreign propaganda, or as if they feared that their own faith would suffer by the presence of other faiths? I have shown the article in The Outlook to a number of Filipino friends, and they unanimously declare that the statement that the Filipinos are or will be moved in their present attitude by the question of religion is false. One said: "This is a lie forged by the friars to deceive the Americans." Another said: "What we Filipinos wish is our independence. The religious question does not interest the people; they are completely indifferent to it." Still another said that "the assertion of Archbishop Ireland about our fears of Protestantism is proven false by the action of our Congress in declaring liberty of worship."

Still again, our actual experience dis-

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proves the statement of the Archbishop. We have been as wise as possible. We have not sought to stir up strife, nor have we flaunted our presence and purpose in the eyes of the people. Our meetings, however, are held regularly, and attended by a fair number of people. In every case I have been urged by the Filipinos to go ahead faster than I am willing, both in making more public our meetings and in attacking the Roman Church. They, the Filipinos who attend our meetings, are only too anxious to pitch, tooth and nail, into their former spiritual oppressors. One gentleman said: "We Filipinos desire the salvation of our souls, and therefore we long to know the truth of the Gospel." He expressed the feeling that I have found in many. They are religious, and consequently are seeking the truth as it is taught in the Gospel. In every case where we have had meetings, we have gone at the request of the people themselves. It would be as cruel for our government to curtail religious liberty as it would be to hand the people back to the tender mercies of Spain.

I admit freely that there may be trouble in the future along the lines expected. The friars, in their papers and in the pulpit, have attacked Protestantism and its followers, have revamped all the old calumnies about Luther, Calvin, and Henry VIII., have misrepresented our teaching, have done everything in their power to stir up religious hatred. If anything does happen, it will be easy to find the culprits. The truth is, however, that the Filipinos, seeing how rabid the Spanish friars are against us, will probably incline toward our teaching. The whole movement is a Spanish one, and the natives have no part in it.

But there is a very grave danger ahead, and to this danger and the questions arising therefrom Archbishops Ireland and Nozaleda are striving their utmost to blind the people of America. The danger is the very one feared by Archbishop Ireland in his interview, viz., "the danger that the people will become discontented and opposed to American rule, and that the Stars and Stripes will become unpopular in this archipelago." The cause of this danger is exactly the opposite from that mentioned by him. It is the danger that the United States Government be led by the influence or misrepresentations of the authorities of the Roman Catholic Church to either neglect to examine carefully or to act unjustly in the question between the Filipino people and the religious orders. It is not a religious question, nor is it the question as to whether the so-called religious property belongs to the Government or to the Church. No one desires to rob the Roman Catholic Church of her magnificent church buildings. The question is, Who is the Church? Shall the property used for religious purposes be delivered again into the power of the orders, or be given to the people? Two recent incidents illustrate the question. The parish church of Paco, a suburb of Manila, was burned by our forces last February because it had been used as a fortress by the Filipinos. The interior woodwork and the roof were entirely destroyed, but the massive walls remain intact, and could have been utilized for the rebuilding of the church. Six or seven thousand dollars would have put that church in good repair. The people of Paco, who had built and maintained the church for years, expected that their house of worship would be rebuilt as soon as peace came. The Archbishop, however, requested from General Otis the possession of the building. It seemed perfectly just to grant him his request. As soon as he had possession of the ruins, he removed the Filipino priest who was the curé of the parish, and put in his place a Paul friar, *i.e.*, a member of the Order of St. Vincent de Paul. This man proceeded to sell to different parties the stone and refuse of the church. The walls have been torn down, and nothing is left of the building. The parishioners complained of these acts to the Archbishop, but without avail. No one knows where the money has gone, or whether another church will be erected or not.

The other case was reported yesterday in the papers. In Iloilo or one of its suburbs the friars requested of General Hughes the restitution of some property—a convent that had been in possession of the army for some time. He refused to do so, on the ground that the property belonged to the people and not to the friars. His action is praised by the Filipinos. If the United States Government attempts by force of arms to reinstate the

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friars in the possession of their immense property in the country, the people say that they will fight to the last man against such injustice. I need not recall to your readers the story of these properties—how they have been acquired during these last centuries by cajolery and through fear of Ceuta or purgatory. In one case a small plot of land was left to the Church. The first year no more than the exact portion was claimed, but gradually this Church land encroached on the neighboring plots until at last they were all swallowed up. The people did not dare complain, for to oppose the will of the friars meant deportation or death. To whom does this property belong? To the friars? Then they have the right to carry away to Spain their accumulated wealth. Whose are the churches and their treasures of gold and silver and precious stones? Are they the property of the people, the congregations of the parishes, intrusted to the religious orders for management, or do they belong entirely to the orders? This, then, is the question. If this is decided fairly, then there will be peace; but if the orders demand their last drop of blood and ounce of flesh, there will be trouble, for the people will believe that the orders have all their old rights and privileges.

The Government's duty in the matter is plain. Let a court be appointed to investigate the titles and history of all Church property. Let this court decide without fear of man or politician. Let full justice be done and all rights respected. When there has been grave fraud, then, if possible, right the wrong.

Manila, P. I.

Mrs. Deland's Childhood

By Donald McDonald

"OLD CHESTER TALES"—what a charm this title has for the many readers of "Harper's Monthly Magazine"! No former work of Mrs. Deland's has won such popularity as these simple sketches of monotonous existence in a still more monotonous old town.

While to some this charm seems to lie in the delineation of character, to others it is found in the few telling strokes which bring before the eye of the reader a clear and beautiful picture of the old houses, with their fascinating furnishing of long ago, the quaint ways and manners of an almost forgotten past, over which broods a peace found only where riches and vulgarity are synonymous terms, where a modest competency is all that is considered either necessary or desirable, and where the jostle and rivalries of a busy world are unknown.

The writer of this sketch, a lifelong friend of Mrs. Deland, was induced to undertake this most pleasant task because of the constant demand made upon him by her admirers for information of all kinds concerning her. Was she a youthful prodigy? Did she write stories, see visions and dream dreams, as did the Brontë sisters, and others who afterward became famous? Were her characters true, fictitious, or composite? Did she set forth her own religious views, or were they merely evolved to fit the characters portrayed?

Now, however fascinating the subject, one does weary of repetition; and it occurred to the writer that, while he could not reply to *all* these queries, a brief sketch of Mrs. Deland's childhood might satisfy the cravings of her train of admirers, and at the same time leave him free to follow his profession and thereby provide for the wants of his family.

Some one said in my hearing, a few days since: "I have always had the impression that Margaret Deland's childhood was rather a sad one; that, in fact, she was misunderstood." Possibly she was not fully understood, for who is? Can any plummet sound even the shallowest nature? One is constantly reminded that his own nature is a complete mystery; how, then, can one fully understand another soul? But misunderstood in any sense that would make childhood sad or unhappy, Margaret certainly was not.

Margaret Deland, as most of her readers know, lived the first sixteen years of her life in a beautiful place on the banks of the Ohio River, a few miles west of a large city in western Pennsylvania. Hers was a particularly happy childhood, singularly

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free from the "musts" and "don'ts" which so often warp the child nature, bending the little twig out of its natural inclination and making it a dwarfed and crooked thing in after years. The hand that guided her was firm and gentle; the head was wise, and believed in allowing children to work out their own individuality, giving only kind and judicious advice now and then, when the small feet seemed about to stray in the wrong direction; and the heart was as loving and tender as ever beat in a mother's breast. Of books carefully chosen there was no end; and, in short, all that a reasonable child could desire was hers.

An ordinary child Margaret most certainly was not. She was ever seeking some new occupation, or planning some amusement unthought of by other children. Many playmates were not considered best, nor did she desire them. Betty, the one constant and devoted friend and partner in all her childish escapades, lived just across the pasture-field, the places joining on the east side of the garden. Of all the marvelous enterprises of these two children it would be impossible to tell.

One of Margaret's earliest expressed desires, at the age of three, was for a "hoop-'kirt," proving conclusively that even budding genius is not wholly free from womanly vanity.

Chickens were the next desire of her heart (this was several years later), and of course were given to her. Among the dozen or so was one French hen, "Anatomy of Melancholy" by name—an interesting bird whose feathers all grew the wrong way. Margaret's joy in this fowl was almost unbounded, the only drawback being in the sorrow she felt for "those other poor commonplace things," whose feathers all grew alike smoothly. Later the brilliant thought came that artifice might provide for these unfortunate birds what nature had grimly denied them. Betty was directed to seize and firmly hold one of the largest chicks, while Margaret tied a piece of clothesline to its leg. This being accomplished, and the fence-rail properly adjusted, poor biddy was dragged rapidly through, tail first, time after time, until Betty, who lingered in the suburbs, timidly suggested that, while the feathers were getting "beautiful and rumply," the chicken looked "kind of funny," and had its eyes shut. Margaret, always tender-hearted, stopped suddenly, whisked out a much-battered pocket-knife, and cut the cord. When the subject of these experiments lay limp and gasping before her, her grief was extreme and sincere. However, great inventors are not easily discouraged, and a few days later Margaret had a new idea. "Wait a moment, Bett," she said, and flew to the house. Returning with a carpenter's glue-pot, the fowls were speedily anointed, and the feathers curled up by hand. Here we draw the veil, as the ingenuity of our embryo author did not seem to meet with the approval of the head of the house, and there was an enforced retirement for a few hours from the active affairs of life.

As to whether or not Margaret was a religious child, I would answer, yes, in a way. She was not a saint; her family had no fears of an early removal from this life on account of her too fervid piety; but she was always popping at one some hair-splitting question upon predestination, and read unremittingly in "Dick's Theology."

One day when she and Betty were walking arm in arm up the drive, Margaret suddenly exclaimed: "Bett, I think we ought to have a prayer-meeting every Saturday afternoon before our sewing society meets." Betty dropped her arm, stopped, looked at her for a moment to make sure she had heard aright, and then took an enormous bite from a Bartlett pear before demanding, "Why?" "Because it is the way grown-ups do when they are sewing for the heathen, and I am sure the things won't fit if we don't pray over them. You know the society met at our house the other day, and I heard old Mrs. McCloy say, 'These things ought to fit slick, for there has been a sight o' praying done in this society.' I've been thinking it over, and I believe that's just what's the matter with my shirt; it's all puckery in the back, and won't fit any boy unless he has a hump, and I never saw a darky with a hump, did you?" Betty reflected, gave a manly fling to the core, wiped her juicy little fingers on the front of her fresh pink gown, and then reluctantly admitted, No-o, she was afraid she never had. "You see, something must be done," continued Margaret, decidedly, "for we can't waste all of that material; so we have got to pray." Betty thought hard for a

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moment, then slowly resumed her walk as she said: "Well, it would be dreadful to have them sent back to be made over. Mamma always makes me pick out any wrong work with a pin, and that is really worse than having to eat boiled rice." So, the next day being Friday, it was decided to meet at two o'clock for prayer. The hour arriving found the children under a quince-bush which grew in one corner of the meadow, and which, gnarled and knotted and bent, leaned over in such a way as to make a delightful, secluded little bower, just suited for meditation and prayer.

Betty carried under her arm a large edition of the Scriptures, because, as she cunningly remarked, it had such big print they could read fast, and get through sooner. Margaret looked reprovingly at this little sinner, and said, sternly, "I shall read the One Hundred and Seventeenth Psalm, because it has only two verses, and will leave you more time to pray for the heathen."

We have all noticed that the leader of a religious meeting has much the best of it. He reads the Scriptures, gives out the hymn, and, while the latter is being sung, looks searchingly over his audience, and finally pounces upon the most unsuspecting saint with a request to "Lead us in prayer, if you please, Mr. A." Margaret, child though she was, had cleverly taken in the advantages of such a situation, and had therefore assumed the leadership. The psalm having been read, Betty, in much trembling, dropped on her knees and stumbled rapidly through the Lord's Prayer, saying to herself meanwhile, "Oh, if Billy, 'the gard'ner,' would only come and interrupt us before I come to the end of this! I can't think of anything more to pray for." Billy, however, unconscious of these mental agonies, worked calmly on, weeding the strawberry-bed, and Betty, making one final effort, gasped, "God bless the heathen, and make their shirts fit. Amen!"

Nature had undoubtedly been most lavish in endowing Margaret with charms, talents, and virtues; but two things she had withheld—a correct musical ear and a tuneful voice. She made up for these omissions, however, by bestowing upon her favorite a blissful ignorance of her deficiencies in these particulars. So, when she announced, "Now we will sing; I can't remember anything but 'Hark, from the tombs,' so we will sing that," Betty, the docile, sprang to her feet, crying, "That old fright! it's bad enough for people who can sing; and for you! Oh! I'll go to Willow Pool, and see if the toad you penned up in the water yesterday has turned into a frog yet; you sing while I am away, and I will be back for the benediction." Margaret looked hurt, but hastened to say, sweetly, "Then we won't, dear; we will sing the grasshopper song; it isn't exactly religious, I am afraid, but the tune is, so it will do nicely." At the first strains of the tune, "There is a Happy Land," to which the words,

Spit, spit tobacco spit,
And then I'll let you go,

had been tortuously adapted, Niger, the old Newfoundland dog, who had up to this time been quietly keeping guard, jumped to his feet, and, with his tail between his legs, ran, howling dismally, to his hole under the kitchen floor, whither he was wont to retire on such occasions as severe thunder-storms, Fourth of July celebrations, and vocal music of a peculiar kind.

Following these interesting religious occasions came philanthropic work. A hospital for the benefit of beasts, bugs, and crawling things was established in the summer-house. Neat little beds were arranged around the sides of this airy structure, and into these the sufferers were put and securely *tacked*, as otherwise the nurses and attendants would have had great difficulty in keeping the patients in bed. Two medicines were found sufficient for all purposes; these were bricktiva, composed of finely powdered brick-dust, glycerine, and water; and levitacus, a compound of bruised lilac-leaves and pulverized quinine pills. But, in spite of skillful nursing and these potent drugs, the rate of mortality was very high, and frequent interments took place in the little burying-ground behind the summer-house. These obsequies were performed with a cheerfulness quite unusual on such occasions; and Margaret, in the dual capacity of officiating clergyman and hospital founder, was as usual, quite at home, and, in the eyes of the children, a perfect success.

The question has often been asked,

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"Did Mrs. Deland in her childhood show any of the literary talent which she has since developed?" Story-telling was one of the joys of her life. Seated before a blazing soft-coal fire, slate and pencil in hand, and the ubiquitous Betty by her side, Margaret told most thrilling tales, originally illustrated, of a beautiful young maiden, lost in a wood, whose "golden hair rippled in wild profusion over her shoulders," and who, as she knelt pleading before some hoary witch, so touched the stony heart that she relented, and furnished a prince and snow-white charger to convey the maiden safely home. There were other stories in which adventures by land and sea followed each other with such lightning rapidity as would have made the most daring of novelists hang his head and retire.

Mrs. Deland has always declared that this little Betty, some years after, and quite unconsciously, gave her the first impulse towards a literary life. One summer afternoon the two girls had driven into the city upon some errand; and as they crossed the bridge on their way home the setting sun was reflected in the gently flowing waters of the Alleghany. Margaret leaned far out of the carriage window to catch every tint and to watch the gorgeous colors melt into delicate pink and the blue into the misty gray of coming night. Her very soul seemed stirred by the beauty of the scene, and found expression in words which to her matter-of-fact companion seemed altogether too flowery. So, with a sniff and a scornful toss of the head, Betty said, "You had better take to writing poetry at once, Margaret, and be done with it." Later Margaret followed this advice; but Betty still sniffs and still scornfully tosses her head as she asks, "But, Margaret, what does this couplet mean?"

The Socialist Movement in Massachusetts

By Leonard D. Abbott

THE most striking political phenomenon during recent months has been the unprecedented growth of Socialism in the eastern section of Massachusetts. When, in December, 1898, John C. Chase, an avowed Socialist, was elected Mayor of Haverhill as the candidate of the Social Democratic party, it was possible for men to say that he owed his victory to a political accident, for his opponents were divided, and he polled only twenty-three hundred out of seven thousand votes. In December last, however, Republicans, Democrats, and Prohibitionists all joined hands to defeat him. They forgot their differences of opinion, and threw down the gauntlet on the basis of a straight contest between Socialism and Capitalism. As such the issue was frankly accepted by all concerned. No effort was spared to defeat the Socialists, and money flowed like water. The coalition candidate, a lawyer named Pingree, had not only the support of the one daily paper of the city, but also of all the machine politicians. On the other hand, the Social Democratic party, a new organization, with very slight financial resources or political experience, fought beneath the storm of prejudice that is always aroused by the word "Socialism." The money with which they conducted their campaign came from far and wide—hundreds of dollars from the Jewish Socialists of the East Side of New York, and contributions from sympathizers in almost every State of the Union. A little weekly paper, the "Haverhill Social Democrat," was started a few weeks before election as the organ of the Socialists. In spite of almost superhuman obstacles, the Social Democrats again elected their candidate, by a majority of one hundred and fifty-six, and with him three Aldermen and three Councilmen (out of a joint ballot of twenty-one), which gives the Socialists the same numerical strength in the City Council that they had last year.

On the same night that Chase was re-elected there came news from the other side of Boston that Brockton also had elected a Socialist Mayor, Charles H. Coulter, by a majority of over fifteen hundred, together with two Aldermen and a Councilman, all of whom ran on the Social Democratic ticket. The following week

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Lynn and Newburyport each cast about eight hundred votes for a Socialist Mayor, and at the last-named place the Social Democrats elected a member of both City Council and School Board. Haverhill and Rockland are represented in the State House at Boston by James F. Carey and the Rev. F. O. McCartney, the only two Socialists in any State Legislature in this country. We thus see the extraordinary spectacle of Socialism strongly intrenched to-day in Massachusetts, a Republican State and one famous for its conservatism.

The Social Democratic party was formed at Chicago in June, 1898, being thus less than two years old. It grew out of a heterogeneous organization formed by Eugene V. Debs in 1897, and from the first day of its existence has stood uncompromisingly for clear-cut Socialism. It declares its object to be "the establishment of a system of co-operative production and distribution through the restoration to the people of all the means of production and distribution, to be administered by organized society in the interest of the whole people, and the complete emancipation of society from the domination of capitalism." In principles and purpose the Social Democratic party is almost identical with the Socialist Labor party, and its formation was really a protest against conditions existing in that party. The Socialist Labor party, in the twenty years of its existence, has accomplished nothing that can be compared with the victories of the Social Democratic party in Massachusetts. Eugene V. Debs—the "Ferdinand Lassalle of American Socialism," as he has well been called—is National organizer of the Social Democratic party, and to his untiring efforts has been due no small measure of its success.

The Social Democratic movement in Massachusetts is a working-class movement, and its rank and file are recruited almost wholly from native-born Americans. Winfield P. Porter, twice the party's candidate for Governor, often prefaces his addresses on Socialism by saying: "My grandfather fought to throw off the yoke of English slavery; my father strove to break the chains from the limbs of the negro slaves; I to-day am fighting against the curse of wage-slavery." In view of such a declaration, it can hardly be said that "Socialism is a foreign importation;" and it is certainly very interesting to note that Massachusetts, the cradle of liberty in 1776, and the stumping-ground of the Abolitionists half a century later (Haverhill, by the way, being the birthplace of J. G. Whittier), is to-day the first to lead the way toward the "Co-operative Commonwealth" pictured by Socialists. Mayor Chase was born in New Hampshire, Representative Carey in Haverhill, and both of them worked in the shoe-factories from earliest boyhood. Mayor Coulter is also an American, a journeyman plumber by trade. Representative McCartney, on the other hand, is a Unitarian minister. He left a prosperous church at Rockland to go into politics, and was previously assistant pastor of one of the wealthiest congregations in Boston. Haverhill, Brockton, Lynn, and Newburyport are all famous as centers of the shoemaking industry, and this fact has led the New York "Sun" to suggest that there must be some mysterious connection between shoes and Socialism!

"There is something that all the money in the world is powerless to check," said one of the Haverhill Socialists, "and that is the onward march of a great moral principle." It is this very spirit in Massachusetts Socialism which gives it its impregnable strength. The Social Democratic party is so fundamentally different from the other parties that the old-time politicians are totally at a loss as to its meaning. They cannot even begin to comprehend that the Socialists are working, not for political jobs and party triumph, but for principles and ideals. There is in the Social Democratic movement an almost religious enthusiasm. On the eve of victory in Haverhill, an Irish Socialist was on his death-bed. The good news was brought to him lying in pain, and his face brightened as with the light of sunshine. Almost his last words were, "And Brockton, too!" In one of the branch meetings of the party a new recruit to Socialist principles—a notorious drinker—stood on his feet to make confession of faith, and in his hand was the inevitable bottle. "Comrades," he said, "I am never going to disgrace our cause by taking another drop of that vile stuff!" He dashed the bottle to the ground, amidst applause.

Massachusetts cities have so little home

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rule that, even if Mayors Chase and Coulter had a majority in the city government, almost nothing could be accomplished in the direction of Socialism. Both Mayors realize that their chief function at present is that of agitators—apostles of a new idea. In their inaugural messages they declare triumphantly and unequivocally their belief in the fundamental principles of Socialism, but state that the most that they, as individuals, can do is to move slowly forward in the direction of municipal ownership, and to use their influence wherever possible in the interests of the working class against the capitalists.

Probably Edward Bellamy's books, scattered so widely through these New England homes, have been largely responsible for the growth of the Socialistic sentiment. Socialistic papers and pamphlets have been distributed here in thousands for many years, for the Socialist movement of to-day is clearly the logical development of an earlier and vaguer Populist movement. But more powerful than all other factors in the education of Massachusetts workmen has been the evolution of industry. The men of Haverhill and Brockton can remember the time when a shoemaker made a complete shoe upon his knee. To-day the individual, working in concert with scores of others, and using complex machinery, makes a hundredth part of a shoe. *A priori*, one would suppose that such marvelous mechanical development would bring comfort and security to ; As a matter of fact, the Haverhill sh makers are much worse off than the fathers. There is more poverty, more insecurity, and more unemployment. The invention of machinery and the concentration of industry have brought incalculable wealth to the capitalist class, but misery to the workers. Is it to be wondered at that New England workingmen now realize that the factory, already social in its nature, should also become social property, and be administered to promote the well-being of the whole community? Is it not natural that they should flock in ever-increasing numbers to the party which asserts its object to be the collective or public ownership of the means of production and distribution?

The Socialist victories at Haverhill and Brockton have aroused comment from Maine to California. The editors of our daily papers are still busy trying to explain away such a remarkable phenomenon, and both Republican and Democratic leaders in Massachusetts are discussing how many of the Socialist demands they can safely incorporate in their respective platforms. To those who are able to survey the matter from a wide standpoint, these victories simply appear as the local expression of a movement that is already world-wide, and that is surely destined sooner or later to become a great political factor in this Nation.

The Inevitable

By Martha Gilbert Dickinson

He shrank and wondered, cup at lip—
Since joy the brew he counted best;
Then half demurred,—"Nay, drink!" quoth Life—
A cloud hid all the west.

"The cup is deep, the potion strange—
Nor was it meant for me!" he cried.
The darkness fell, but Life remained,
While fierce he strove and sighed.

Thrice raised the cup, thrice let it fall—
No vintage this of Nature's vine!
At last, compelled by Life's strong hand,
He drained the bitter wine.

One groan for boyhood's bubbling spring,
Then—"If this cup be meant for me,
My manhood at the brim!" he pledged—
Alike the bead and lee.

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Miss Tarbell's Lincoln[1]

MISS TARBELL'S "Life of Lincoln" is not, like Herndon's, an original portrait of the man as he was, bringing out with equal fidelity the elements of weakness and the elements of greatness, but it is a remarkably attractive series of pictures presenting those aspects of the great leader which have won the love of the people.

In the opening chapter of the work, describing the origin of the Lincoln family, Miss Tarbell's desire to make an attractive picture leads her to introduce and make prominent traditions which a sound historical judgment or a strongly democratic spirit would have led her to exclude or keep in the background. No one who knows anything about the value of land in the backwoods will find any evidence of gentle birth in the fact that Lincoln's grandfather was a landowner; and every one who is familiar with Lowell's "Commemoration Ode" will regret that Miss Tarbell tried to make her hero on the "worn-out plan" of Old World biographies, and could not find a certain joy in presenting him as a man made from the common clay of "the unexhausted West." Fortunately, however, this lesson is not lost, for the possibilities of American boyhood are made vivid by a photograph of the log cabin in which Lincoln was born.

The chapter dealing with Lincoln's early opportunities contains little new material which should have been excluded, and reveals with keen insight the sources of Lincoln's education. His entire schooling never aggregated a twelvemonth, but his education was thorough and profound. Almost the only books he had were the Bible, Æsop's Fables, "Robinson Crusoe," Bunyan's "Pilgrim's Progress," a History of the United States, Weems's Life of Washington, and the Statutes of Indiana. These books he knew thoroughly, and in mastering them he formed a habit of mind which in later life gave the remarkable solidity to his reasoning and the remarkable lucidity to his style. He became accustomed to "mulling over" a subject until he thoroughly understood it; and while this made progress in learning slow, it gave him finally a mass of thoroughly digested material that was a part of him, and a source of strength on all occasions. "I used to get irritated," he said in later life, "when anybody talked to me in a way I could not understand. I do not think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since." Clear statement is simply the outward expression of clear thought, and Lincoln's habit of thinking a thing through was at the bottom of his mastery of style as well as mastery of subject. The fact also that he thought things out for himself enabled him as a statesman to stand firm, and, while respecting the opinions of the people as much as any President we have ever had, never to be shifted backward and forward by the sentiments which seemed for the moment uppermost.

One of the books which Lincoln studied in his boyhood days was the apparently forbidding volume entitled "The Statutes of Indiana." This book, however, had perhaps the profoundest influence, not only upon his selection of a profession, but also in inculcating the principles which guided him in his political life. The volume opens with the Declaration of Independence, followed by the Constitution of the United States, and the ordinance of 1787 excluding slavery and involuntary servitude from the Northwest Territory. Of these three documents, it was the Declaration of Independence which commanded his passionate devotion, and it was no exaggeration when he said at Philadelphia in 1861: "I never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence." The questions that engaged public attention when Lincoln entered political life never really took hold of his deeper nature. They were nearly all economic, and economic considerations did not really concern him, any more than they concerned the framers of our Declaration of Independence. Prior to the repeal of the Missouri Compromise, the only question which aroused him was

[1] *The Life of Abraham Lincoln.* Drawn from Original Sources, and containing many Speeches, Letters, and Telegrams hitherto unpublished. By Ida M. Tarbell. Doubleday & McClure Co., New York. $5.

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the war with Mexico. Like nearly all Whigs, he had opposed the annexation of Texas, but even this step had concerned him little, as he could not see that it influenced profoundly the extension or restriction of freedom. When, however, the slaveholding interests inspired the war upon Mexico, Lincoln's moral nature was all aflame. The one signal exploit of his term in Congress was the introduction of a resolution fixing upon President Polk the responsibility for the war against our weaker neighbor. He fearlessly maintained that the war was unjust, and, in reply to a pamphleteer who urged that our soldiers had committed no acts of aggression, he wrote: "Possibly you consider those acts too small to notice. Would you venture to so consider them had they been committed by any nation on earth against the humblest of our people? I know that you would not. Then I ask: Is the precept, 'Whatsoever ye would that men should do unto you, do ye even so to them,' obsolete, of no force, of no application?" His position, of course, was unpopular, and Lincoln was not returned to Congress. When he re-entered politics, the immediate question was the bill permitting slavery to enter Kansas and Nebraska. Here, again, Lincoln felt that the political faith of the Nation was compromised. He declared that it was the duty of the North to apply the Declaration of Independence to all the Territories, and he protested against the Kansas-Nebraska Bill "because it deprives our republican example of its just influence in the world, enables the enemies of free institutions with plausibility to taunt us as hypocrites, and especially because it forces so many men among ourselves into an open war with the fundamental principles of civil liberty, criticising the Declaration of Independence and insisting that there is no right principle of action except self-interest." Slavery was eternally wrong, he declared, because "no man is good enough to govern another man without that other's consent. . . . This is the leading principle, the sheet-anchor, of American republicanism." When his grasp of these principles made him the leader of the Republican party, his knowledge of border State sentiment made him the sagacious guide to the Nation in the hour of danger. During the war-time the radicals with whom he was morally in sympathy, and to whose principles he was able to give the most effective statement, were continually at odds with him because he did not move more rapidly. But he always moved as rapidly as the great body of the Nation would support him, and never took a backward step.

The part which Lincoln played in the history of emancipation is too familiar to be dwelt upon in a brief review of this biography. Two phases of his private life must, rather, command our attention; for the infinite pains taken by Miss Tarbell and her publishers to collect personal reminiscences of Lincoln have by no means been fruitless. In the first place, it is gratifying to find a refutation of Herndon's statement that Lincoln, during the period of melancholy which followed his engagement to Mary Todd, not only broke the engagement, but ignominiously failed to appear when the guests were met for their wedding. Without exception, the people who knew best both Lincoln and his wife declare that they never heard of this incident until they read it in Herndon's volume. Mr. Herndon's mania for searching out Lincoln's misadventures as a lovemaker seems to have led him to lose his judgment in sifting testimony. It is also most gratifying to receive strong reassurance that Lincoln's early revolt against the Christian creed, and his later chagrin over the political hostility of the leading clergymen about him, did not in the end determine his attitude toward religion. A leading positivist in New York recently recognized the truth that every normal man at the crises in his life, and every nation at the crises in its life, believes in God. With Lincoln, the crisis in his personal life and the crisis in his Nation's life were one and the same, and he went through this crisis sustained by an unfaltering trust that in giving effect to the aspirations of humanity he was carrying out the will of God.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Ardis Claverden. By Frank R. Stockton. (The Novels and Stories of Frank R. Stockton, Vol. V.) Charles Scribner's Sons, New York. 5½×8½ in. 547 pages. Sold only by subscription.

Better Testament, The. By William G. Schell. Gospel Trumpet Publishing Co., Moundsville, W. Va. 5×7 in. 420 pages. $1.

A textual argument from Scripture for the proposition that under the New Testament "all children of God live without committing sin."

Bible Definition of Religion, The. By the Rev. George Matheson, D.D. The Fleming H. Revell Co., New York. 3¾×6½ in. 53 pages. 30c.

Bible Questions. By James M. Campbell. Funk & Wagnalls Co., New York. 4½×7 in. 267 pages. $1.

Book of Penny Toys. By Mabel Dearmer. (Illustrated.) The Macmillan Co., New York. 7¾×10 in. 94 pages. $2.

A delightful book of fancy in fairly jingling rhyme for little people.

Brook Farm. By Lindsay Swift. The Macmillan Co., New York. 4¾×7 in. 303 pages. $1.25.

A very considerable and valuable foot-note to the history of American literature. The story of the most interesting social experiment, so far as quality is concerned, which has yet been undertaken on this continent; an experiment very closely related to the intellectual and moral movement which went a long way toward recreating American life in the third decade of the present century. In this volume the philosophical background in which are to be found the springs of the Brook Farm movement is filled in with a free hand, the story of Transcendentalism is very briefly told, and a clear and adequate account of the life at Brook Farm—industrial, social, intellectual, and educational—given in a few well-constructed chapters. Then follows a series of short biographies of the men and women most closely associated with the movement. The story is told sympathetically, but not without a touch of humor and a clear perception of the extravagances and idiosyncrasies of many of the men and women identified with Brook Farm.

Bushido: The Soul of Japan. By Inazo Nitobé, A.M., Ph.D. The Leeds & Biddle Co., Philadelphia. 4½×7 in. 127 pages. $1.

"Bushido," literally "Military-Knight-Ways," or the "Precepts of Knighthood," presents a striking analogy to "chivalry" in mediæval Europe. Representing a complex of moral sentiments, especially loyalty, patriotism, and honor, it comprehensively denotes the moral force which made Old Japan and is the formative principle of New Japan. The style and spirit of the author are admirable. He is as much at home in European as in Japanese literature. His work is indispensable for a clear and correct view of the present period of transition in his country.

Care and Treatment of Epileptics. By William Pryor Letchworth, LL.D. (Illustrated.) G. P. Putnam's Sons, New York. 6¼×9½ in. 246 pages. $4.

On this not very inviting subject a really handsome volume has been made by the use of good typography and many photographs of typical institutions. The subject is treated not so much in reference to the disease itself as with regard to modern methods of housing and caring for the unfortunate victims. In this way it is an admirable study of scientific and intelligent philanthropic plans and sanitary thoughtfulness. It is of the greatest interest, not so much to the medical student and physician as to those who are concerned with any kind of State or private philanthropic enterprise.

Christian Teachings. By William James Mutch, Ph.D. Published by Author, New Haven, Conn. Second Edition. 4½×6¼ in. 63 pages. 25c.

Christian Use of the Psalms. By the Rev. T. K. Cheyne, M.A., D.D. E. P. Dutton & Co., New York. 5×7½ in. 273 pages. $2.

The main part of this volume consists of critical studies of the eighteen "proper psalms," appointed to be read on the high days of the Christian year. These are enriched by specimens of the author's new translation of the Psalms, soon to be published, from a corrected Hebrew text. The title of the book is that of an introductory essay, the same, apparently, with an address given a year or two since, of which part was reported in the newspapers at the time. Canon Cheyne calls for a reform in the use of the Psalter by the Anglican Church. Part of this he finds already achieved in the American Episcopal Church, where a certain right of omission is recognized. The other part is in the excluding from the list of proper psalms those that are ill chosen from a modern church point of view. But he sees little hope of this, "because a revision of these requires an interest in the historical study of the Bible," which he "cannot see to exist even among the high officers of the Anglican Church." While Canon Cheyne is concerned only with urging his fellow-churchmen to adapt the Psalter for Christian use, the other churches which have introduced it in their new custom of responsive reading are none the less in need of his judicious suggestions.

Consumption and Chronic Diseases. By Emmet Densmore, M.D. (Illustrated.) The Stillman Publishing Co., Brooklyn, N. Y. 5×7½ in. $1.25.

County Palatine of Durham. By Gaillard Thomas Lapsley, Ph.D. (Harvard Historical Studies, Vol. VIII.) Longmans, Green & Co., New York. 5¾×9 in. $2.

This volume is a remarkably thorough study of the administrative and judicial system of the county of Durham, which during the Middle Ages, and to some extent down to the

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present century, was governed by its bishop. It is a distinct contribution to the history of the ecclesiastical side of the feudal system.

Echoes from Pharaoh's Land. By Adelbert Clark. F. B. Warner & Co., New York. 4½×7¼ in. 134 pages.

Economics and Industrial History for Secondary Schools. By Henry W. Thurston. Scott, Foresman & Co., Chicago. 5×7½ in. 300 pages. $1.

This volume presents the industrial history of English-speaking people with remarkable vividness, and stimulates the independent thought and research of the pupil by a series of questions remarkably suggestive. The book, however, is more nearly adapted to the use of college students than of those in secondary schools, for whom it is avowedly intended. There are a few pages which even mature students of economic problems will find difficult reading because the author has allowed himself to employ the language of the schools instead of the language of common life.

Folk Songs from the Spanish. By Helen Huntington. G. P. Putnam's Sons, New York. 4¼×6¾ in. 75 pages.

A collection of popular songs of southern Spain, by Helen Huntington; the creation sometimes of trained poets, oftener of poets of nature, who, in southern Europe, improvise on the spur of the moment; dealing largely with the passion of love, but glancing at the common experiences of life. A people which has produced such a wealth of proverbs can hardly refrain from packing a great deal of wisdom into its improvised song. Two selections will show the quality of these verses:

A QUESTION

A child her mother questioned once
Upon this wise:
"What thing is this, which through the world
Is known as Love?"—
"Now God defend thee, daughter dear,
From all reply!"

POOR AND RICH

The poor man's rich, with power
To gain his children bread;
The rich man's poor who spends
And knows not how to gain.

Great War Syndicate, The. Frank R. Stockton. (The Novels and Stories of Frank R. Stockton, Vol. VI.) Charles Scribner's Sons, New York. 5½×8½ in. 288 pages. Sold only by subscription.

Handbook of Domestic Science and Household Arts: For Use in Elementary Schools. Edited by Lucy Langdon Williams Wilson, Ph.D. Preface by Mrs. Ellen H. Richards and with chapters by other well-known specialists. (Illustrated.) The Macmillan Co., New York. 5×7½ in. 407 pages. $1.

The fact that Mrs. Ellen H. Richards has taken an interest in this volume, to which she contributes a preface, and that the several chapters of the book are written by Mrs. Wilson, of the Philadelphia Normal School, Mrs. Norton, of the Domestic Science Department of the Boston Young Women's Christian Association, Miss Vail, of Pratt Institute, and others whose names are equally well known to students of domestic science, makes it certain that the work as a whole is clear, accurate, and practical. Some of the subjects treated are "The House Beautiful" (furniture, ornament, construction, etc.), the Kitchen, Foods, Cooking, the Dining-Room, the Bedroom, the Laundry, and Mending and Sewing.

Harvard Studies in Classical Philology. Ginn & Co., Boston. 5½×9 in. 187 pages. $1.50.

Heredity and Human Progress. By W. Duncan McKim, M.D., Ph.D. G. P. Putnam's Sons, New York. 5¼×8¼ in. 279 pages. $1.50.

An extremely able though repugnant argument in favor of the extinction of criminal and defective families by physical means. The author seems to us as blindly hopeful that the extinction of such families would put an end to moral disease among the apparently healthful members of society as he is hopeless that the diseased members can be restored to health by spiritual means. Nevertheless, we recognize the fact that he has both ability and scholarship.

History of the English Poor Law. Vol. III. 1834–1898. By Thomas Mackay. G. P. Putnam's Sons, New York. 5½×8½ in. 617 pages. $6.50.

This volume brings down to the present time Sir George Nichols's classic "History of the English Poor Law." In completing the work of his great predecessor, Mr. Mackay has sensibly begun with the passing of the Poor Law Amendment Act of 1834, instead of the year 1853, with which Sir George Nichols's work concluded. The present volume, therefore, is a complete history of the present English system of poor relief. The author is a stanch defender of that system, and believes that the Liberal party which adopted it over half a century ago was much wiser than the Liberal party which is now ready to amend it, or at least supplement it by old-age pensions and methods of keeping the working classes from entering the ranks of confessed paupers. Many of his readers—most of them, in fact—will not be able to accept his old-time Liberal creed, but all will profit by reading his defense of it. Without doubt there is danger that the reckless granting of poor relief to families which should be self-supporting may play the part in English politics that wholesale pensions have played in our own. It is refreshing to find that John Burns, the labor member of Parliament and avowed champion of socialistic measures, condemns the whole system of outdoor relief "except when administered with the greatest rigidity." "If Social Democrats," he says, "were to promise, as some guardians—not the labor guardians—did at the last election, that out-relief would be generously administered, where would our rates be? Every demagogue anxious for place and power would be pandering to every poor lone widow who gets her five bob from the guardians and spends it at the 'Prince's Head' or the 'Pig and Whistle.' It means the complete prostitution and degradation of those whom we ought to raise and educate by better means."

Japan and its Regeneration. By the Rev. Otis Cary. The Student Volunteer Movement for Foreign Missions, New York. 4¾×7½ in. 138 pages. 50c.

A large amount of information concerning the country and the people, their character and history, and the great transformation already accomplished and still proceeding, has

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been packed into small compass by Mr. Cary, and a good index makes it a very handy book for reference.

Letters of Benjamin Jowett. Arranged and Edited by Evelyn Abbott, M.A., LL.D., and Lewis Campbell, M.A., LL.D. E. P. Dutton & Co., New York. 5½×8¾ in. 262 pages. $5.

This collection is supplementary to that contained in the recently published "Life and Letters," and contains a good many letters and sayings of "the Master" quite worth preserving.

Letters of the Lady: Travels into Spain. (Marie Catherine le Jumel de Barneville, Baroness of Aulnoy.) Second Edition. G. P. Putnam's Sons, New York. 4¼×7¾ in. 241 pages. $1.50.

This is a reprint of the edition of 1692 of a delightful account of a journey in Spain. The book is aptly and quaintly described in its title: "The Ingenious and Diverting Letters of the Lady ——'s Travels into Spain, describing the Devotions, Nunneries, Humours, Customs, Laws, Militia, Trade, Diet and Recreations of That People, Intermixt with Great Variety of Modern Adventures and Surprising Accidents, Being the Truest and Best Remarks Extant on that Court and Country."

Leaves from the Tree of Life. By Alexander Maclaren, D.D. E. P. Dutton & Co., New York. 5×7½ in. 293 pages. $1.50.

The name of the veteran preacher is a sufficient commendation of these short, practical discourses, nearly as many in the volume as there are Sundays in the year. It is a collection especially desirable for lay readers in congregations without a pastor.

Manual of Zoology. By T. Jeffrey Parker, D.Sc., F.R.S., and William A. Haswell, M.A., D.Sc., F.R.S. (Illustrated.) The Macmillan Co., New York. 5×7½ in. 563 pages. $1.60.

As might be expected, the American edition of this concise manual of zoölogy differs from the English edition in comprising a consideration of American types.

Mary Paget: A Romance of Old Bermuda. By Minna Caroline Smith. The Macmillan Co., New York. 326 pages. 5×7½ in. $1.50.

A fresh, strong, interesting novel, telling of the settlement of Bermuda in the early days of the seventeenth century. History, tradition, and romance are combined in the tale told by the heroine, an English girl of noble blood, who is harshly wooed by her stern Puritan cousin, while her heart has already at sixteen been won by a gallant gentleman who loves and deserves her. The scene shifts from Bermuda to England, and back again to the Summer Islands. Shakespeare appears as a guest at dinner, and hears the story of the tempest which gives the motive of his play, and later sends to the heroine as a memento the song of Ariel. It is all well done, and the interest is evenly maintained to the happy ending.

Modern American Bible. S. Matthew. Vol. I. S. Mark. Vol. II. The Lovell Co., New York. 3½×6 in.

Muscle, Brain, and Diet. By Eustace H. Miles, M.A. The Macmillan Co., New York. 4¾×7½ in. 345 pages.

Mr. Miles is no faddist, but, having had some experience of Bright's disease and other troubles, was led to experiment with a simple diet. The advantages of this in various points of view, and for all sorts and conditions of men, are set forth with the earnestness of personal experience, while its drawbacks are fairly weighed against it. For those who are disposed to try it, a number of specimen *menus* are given. It should be added that Mr. Miles is not a vegetarian; also, that his distinction in lines so diverse as tennis-playing and teaching Latin and Greek attracts consideration to his testimony.

Nature and Work of Plants. By Daniel Trembly MacDougal, Ph.D. The Macmillan Co., New York. 4¾×7½ in. 218 pages. 80c.

The director of the laboratories at the New York Botanical Gardens has published an excellent introduction to the study of botany, specially adapted to those who have not at hand the facilities of a laboratory.

Nature's Miracles. Vol. I. By Elisha Gray, Ph.D., LL.D. Fords, Howard & Hulbert, New York. 4×6¼ in. 243 pages. 60c.

The first volume of Professor Gray's "Familiar Talks on Science" comprises his opinions on the subjects of earth, air, and water. For instance, he explains the formation of the earth, incidentally giving many interesting facts about such component parts as coal, limestone, slate, and salt; he explains the atmosphere and the temperatures; he talks of liquid air; he gives us many a hint as to the effect of the glacial period on surface, soils, and plants. We do not recall any purely popular work on science more attractive to the busy man or to the inquiring boy than this. Its convenient size and excellent print make it a good pocket companion, while Dr. Gray's direct style is well adapted to the lucidity of his explanations. "A self-made man," he knows just what is needed, especially by the young. We hope that in succeeding volumes Professor Gray will give us some account of his own inventions, especially those in the domain of electricity.

Nervous System of the Child, The. By Francis Warner, M.D., F.R.C.P., F.R.C.S. The Macmillan Co., New York. 5×7½ in. 233 pages. $1.

This is a thoroughly scientific attempt to classify and clarify the knowledge now possessed in this most important study. It is well known that great advances have been made in the careful study of the mental and nervous conditions of child life within the past few years. Dr. Warner is a London physician of high repute, and he writes here both for the expert and the parent.

North American Forests and Forestry. By Ernest Bruncken. G. P. Putnam's Sons, New York. 5½×8½ in. 266 pages. $2.

The subject of forestry has not been brought before the American people as it should have been. While the lumberman seems to have done what he could to rid the country of forest material, until the present time this destruction does not seem to have been a sufficient hint of the economic importance of instituting courses in forestry for those young men—and there are many—who are attracted to it as a profession. The present volume is thus a welcome one, as it gives a clear picture of

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actual conditions and of actual needs. It is not so much a scientific exposition of forestry as an exposition of its relation to our National life. Mr. Bruncken even believes that a test of democratic government may be found in its treatment of forests; this would seem to work queerly—as, for instance, applied to Germany compared with this country.

Old Faith and New Philosophy. By G. J. Low, D.D. William Briggs, Toronto, Can. 4½×7 in. 160 pages. 50c.

In these five lectures, given at the Canadian Summer School for the clergy last July, the author accepts the "new (*i. e.*, evolutionary) philosophy," and aims to show its compatibility with the old faith in the Trinity, the Holy Ghost, the Person and work of Christ, and the Holy Catholic Church. It is helpful to some extent, but leaves many points unsolved or untouched. The author makes a mistake inexcusable in one who professes any acceptance of the new philosophy, by classing Andrew D. White among "the destructive critics of Christianity."

Outlines of the Comparative Physiology and Morphology of Animals. By Joseph Le Conte. (Illustrated.) D. Appleton & Co., New York. 4¾×7½ in. 499 pages. $2.

One who is often considered as our foremost writer on the relations between science and religion has now put forth a work on a purely scientific subject, a subject of popular interest, however. In his latest book Professor Le Conte has succeeded in enriching educational courses with a general consideration of zoölogy and biology intended to precede and to accompany special laboratory courses. As physiology, not morphology, is his prominent point of view, the order of treatment is necessarily descensive, not ascensive.

Picture Study for Elementary Schools. By Mrs. L. L. W. Wilson, Ph.D. The Macmillan Co., New York. Books I. and II. (Illustrated.) 35c. each. **The Teacher's Manual.** Parts I. and II. 90c. each.

These volumes afford a systematic and practical way of giving to young pupils through the eye some knowledge of the masterpieces of art. The books intended for the pupils' use contain process reproductions of four pictures for each month of the year, representing the work of both the ancient and modern schools. Poetical extracts are included, having more or less direct reference to the pictures. One could wish that the prints were more evenly good; but, with few exceptions, they are as clear as could be expected in this kind of work. The volumes for the use of teachers include carefully compiled information about the artists and the individual pictures, to be imparted to the pupils by the teacher in familiar talks.

Reincarnation or Immortality? By Ursula N. Gestefeld. The Alliance Publishing Co., New York. 6×8½ in. 165 pages. $1.

This book is not written from an orthodox Christian standpoint, but is for that reason likely to be more effective with those who have gone into Oriental theosophy. Yet the fundamental Christian ideas are here, though in an unwonted garb of words—the immanence of the transcendent Spirit, the continual incarnation of the divine in the human, the salvation of the soul through an earnest laying hold of that which is eternal, and to-day as the time to seek such salvation. The main thing lacking is an adequate estimate of moral evil as the thing to save the soul from. Theosophists will find this book easier reading than the average Christian will. The latter may profit by it, if having the capacity to recognize thought akin to his own in modes of expression strangely dissimilar.

Rembrandt. (The Riverside Art Series.) By Estelle M. Hurll. (Illustrated.) Houghton, Mifflin & Co., Boston. 5×8 in. 96 pages. 75c.

The second volume in the "Riverside Art Series," edited by Estelle Hurll, has just been issued, and is a study of Rembrandt. There are a number of full-page reproductions of characteristic pictures and some explanatory text concerning these pictures, the whole being designed as an appeal to the young. The book, although a small one, gives a good idea of the various phases of Rembrandt's work; but its especial merit is in the emphasis placed upon whatever there is of story interest in Rembrandt's life and in his art career. Not the least helpful feature of this admirable series is a pronouncing vocabulary of proper names and foreign words appended to the text of each volume.

Transvaal from Within, The. By J. P. FitzPatrick. 6×9 in. 452 pages. The F. A. Stokes Co., New York. $3.

Mr. FitzPatrick's is perhaps the ablest as it is certainly the boldest statement of the case of the Outlanders yet published. While Mr. FitzPatrick writes frankly from the Outlander point of view, he appreciates the good sides in the Boer character. His style is simple, clear, calm, forcible; he gives one a constant impression of reserved power, even when his description is minute and superfluously detailed. In the absence of rhetoric his book differs from some others on the South African situation. Its matter is as valuable as any, and for historical reference, especially concerning the Jameson Raid and its attendant circumstances, is really indispensable; it should be read by every one who wishes to have a thorough knowledge of the causes which led up to that Raid and to the present war. Mr. FitzPatrick is a South African by birth, and a resident of the Transvaal from 1884. He was the Secretary of the Johannesburg Reform Committee. After the discharge of the Reform leaders from their imprisonment, he devoted the three years' banishment to which he was sentenced to the preparation of this work. As he played so prominent a part in the transactions he describes, his book gives much original and documentary evidence, some of it hitherto unpublished, and hence clearer light is thrown upon recent history.

Works of Shakespeare. (The Larger Temple Edition.) Life and Death of King John; The Tragedy of King Richard II.; The First Part of King Henry IV. Vol. V.—The Second Part of King Henry IV.; The Life of King Henry V.; The First Part of King Henry VI. Vol. VI. Edited by Israel Gollancz. (Illustrated.) The Macmillan Co., New York. 5×7½ in. $1.50 per vol.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

My attention has been called to questions of the finality and universality of the authority of Jesus. Two exceptions to Jesus as a final and sufficient authority, judged by his recorded teachings, have been named. What would you say in answer to them? 1. It is affirmed that there is demanded by modern ideas of family government that there should be both a father and a mother element. It is suggested that the government of God would not be complete until it includes the two elements. Perhaps it was Theodore Parker who used to pray, "Our Father and our Mother." But whatever may be said of the view of Jesus as to human motherhood, he gave us only Fatherhood as his conception of God. If so, have we, in our conceptions of God, passed to higher ground than Jesus held? The specific argument presented to me was that Jesus shared the patriarchal idea of his age. Mothers had no share in family authority. The father was supreme in his family. Jesus went no further than the ideas of his age. 2. It is suggested that the final form of government is likely to be pure democracy—that is, self-government in obedience to the law of love. In that government, now aimed at by all civilizations more and more, there is no monarchical idea possible. If God were to be regarded as the ruler of perfected society, thus existing as self-governing, the idea of his kingship would not in the least describe his functions. But Jesus, it is said, contemplated a final condition that he describes as a *Kingdom*. Here, again, is it to be said that his idea has been transcended by modern thought? Specifically, it is suggested that Jesus was ruled by the ideas of his age, in which only kings and kingdoms were regarded as legitimate government. It is further suggested that if it could be shown that democracy issues in the world from Jesus' idea of man as a free child of God, this would not show that Jesus contemplated democracy as a form of government. If these objections should stand, how would they affect the Christian claim that Jesus was a final and universal authority? W. C. S.

1. Jesus had to use the vocabulary of his people, but it is stark assumption to say that he attached to it only the thought of the people. And yet there have been human fathers who combined with manly qualities all womanly sensibility and tenderness. Qualities that we find separated in human fragments we must believe combined in the Divine Whole, and believe also that Jesus believed as much. As with the Divine Personality, so with the Divine Fatherhood; it is gross anthropomorphism to make the human the norm of the Divine, and to ascribe to the Infinite the measure of the finite. 2. Here also popular phraseology has to stand for a transcendent idea. Even self-governing democracy, if it is not to degenerate, must freely submit itself to the "categorical imperative" of righteousness. But herein the monarchical principle asserts itself, and the supremacy of righteousness cannot be separated from that of a righteous Being. Precisely this was Jesus' line of thought when he said to Pilate that he was a king because he uttered the truth and truth-lovers hearkened to him. In the supposed perfected society God is king from within, rather than without, as the objector seems to think. In his monarchy of love the will of the self-ruling subject is one with the will of the Sovereign of his heart. This loving unity of free wills in the divine monarchy is also part of Jesus' thought (John xvii., 21). Democracy, as a brotherhood of free wills, is certainly a product of Jesus' conception of man's sonship to God. But, whatever he may or may not have looked for in the historical development, his interest was in spiritual values rather than political, and therein only he claims authority. But one must remember that democracy itself is still on trial. It is as yet unproved that mere democracy can subsist by itself with no reinforcement or support from aristocratic or monarchical principles veiled under democratic names.

Is it true that over four-fifths of the people of the Philippines are Catholic Christians? and that the savage tribes are less numerous than the Indian tribes of our own country? C. B. S.

The Indian population of our own country is about 300,000. There is no authoritative census of the savage tribes of the Philippines, but most of the pagan tribes and some of the Mohammedan are but half-civilized. According to Chambers's Encyclopædia, the savage aborigines of the islands—the Negritos—number 20,000, and the nineteen pagan Malay tribes of various degrees of civilization aggregate 380,000, making a total of 400,000 pagans. The three Mohammedan or Moro tribes number from 250,000 to 300,000 souls. The nominally Christian Filipinos, nearly all of whom are either Visayans or Tagals, number something like 6,000,000, and constitute, therefore, over four-fifths of the people.

Will The Outlook kindly give some thoughts upon "The Influence of Music and Art in the Home"? Will you also give a list of books which may treat upon that subject, and childhood and music and childhood and art? MIRIAM.

We print this query in order that it may serve as an example of one class of questions which we cannot undertake to answer in The Outlook. The editors of this paper receive many inquiries asking them to furnish what would practically amount to special essays, editorials, or elaborate articles on abstract questions or topics so general in their scope that they do not fitly belong to such a department as this. The editors are always glad to give specific information when it is within their power.

Where can I find the best possible information about the present conditions in the Hawaiian Islands, and especially about the contract labor laws that are still in force there? J. J. A.

Read "Hawaiian America," by Caspar Whitney; and the speeches of Senator Pettigrew against the annexation of the islands. The book can be secured from the Harpers, and the speech will doubtless be franked to you by its author.

Frequent inquiries are addressed to us for a good catechism or manual of religious teaching. Such inquirers would do well to examine a little book by Dr. W. J. Mutch, minister of the Howard Avenue Congregational Church in New Haven, Conn., "Christian Teaching, Arranged for Convenient Use in the Instruction of the Young." At present it can be had directly of Dr. Mutch (price, 10 cents).

STILLWATER.—We shall willingly reply to your repeated inquiries when you communicate your name and address, as required by the standing notice at the head of this page.

Your correspondent "J. L." can procure from the National Purity Association, 84 Fifth Avenue, Chicago, Ill., several very helpful and instructive pamphlets on the ante-natal culture of the child. A. O. S.

"J. L." asks for "title of a simple book on the ante-natal culture of the child." I think he would find satisfactory "Maternal Impressions," by J. C. Bayer (Jones & Kroeger, Winona, Minn., publishers, 1897). C. G. G.

Any one having The Outlook of April 30 and May 21, 1898, and willing to dispose of them, will find a grateful purchaser in Miss G. A. W., 128 West Forty-third Street, New York City.

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Correspondence

Architecture at the Capital

To the Editors of The Outlook:

Should any one suggest, for economic or other reasons, the building of a livery stable adjoining the "East Room" of the White House, or a store building on the wee bit of "green grass and pure air" that we now rejoice in between the north front of the Treasury and the street line, that person would surely be investigated regarding his sanity.

The Capitol, State-War-and-Navy, Interior, and all the great National buildings stand alone upon a square of land, isolated, with nothing between them and the four streets bounding each of those squares. An entire block was used for our most recent structure, the Library; and all this is well and seemly and as it should be. The steel and stone representatives of the country's greatness merit some distinction. No one of the millions who have visited us and of the other millions who know all about those buildings would have them otherwise. We hear no complaint that there has been extravagance.

And all these buildings were located and built in our younger days and before we had the wealth, the standing and importance we enjoy to-day. There are even those among us who would not hesitate before puffing out their cheeks and crying forth that we are the greatest people on earth; others claim that we are the most liberal and broad-gauge; and still others do not blush when saying that we are the most artistic.

Yet, in the face of all this, we deliberately go to work getting ready to plant down a million-dollar structure for the headquarters of the Department of Justice—the peer of any other department and the regulator of them all—upon a city lot, backing up against the side entrance to a theater and adjoining anything that comes along and rents a place beside it—a junk-store, bar-room, or butcher-shop.

An intelligent proceeding!

No one is to blame particularly. The Department used to be located in a narrow building in that block, one bought, ready-made, from private parties years ago. It was too small, and latterly was pronounced unsafe. The Attorney-General protested against remaining there in danger of his and his clerks' necks. Congress authorized its demolition, appropriated a million or more for a new building, and incidentally bought a few feet intervening between that site and the corner, or in all making not one-quarter of a block, some 24,000 square feet or so. It was all done in a great hurry; there was a mighty pile of work to be shoved through before the last Congress adjourned.

Competitive plans were asked for; no architect dared remonstrate or protest against the site; his business was to fill it with something that would fit in snugly between its commercial party-lines, and look as pleasant as it could, whoever or whatever might be its very close neighbors. The law defined its location, and with Uncle Sam whatever the Law says "goes."

Architect George B. Post, of New York, was adjudged the winner. He may erect a very charming "store-front," but I think he will agree with me that, however he may work at it—and he *is* an artist—he can never get dignity, importance, mass, and character—other than commercial—out of a building snug up to the sidewalk line, and with perhaps a cheap galvanized-iron front hitched up beside it.

Nothing has been done so far but the architect's work.

If that building is built on that restricted, confined, and inadequate site, it is spoilt irrevocably and beyond salvation. Another million gone to the bow-wows! People will see the error and deplore it, but it will be too late. This is not the affair of the people of Washington—the officials; it interests us all, seventy millions of us, and vitally.

In all this great land, with all its more or less smoothly working machinery of government, there is but one man whose official business it is to be artistic and know something about these things; and, strange as it may seem, in this particular case the law says he has nothing to do

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with this new building. Verily, sometimes the law passeth our understanding.

The Supervising Architect of the Treasury, Mr. J. K. Taylor, while officially dumb upon the subject, has nevertheless raised his plain citizen's voice in prayerful protest against this sin of location. Like a skillful physician, he sees the slight sore of to-day, knows what it may be next year, and prescribes a cure that will arrest its progress and heal it up—a simple one, too, and mightily effective. "Let the Government buy up the whole block," says he, "and build that department where it belongs, by itself, with some ground around it, and you'll have dignity of building commensurate with the importance of the office; a structure that will be able to hold up its head among its big and pompous brothers; something to be proud of for all time."

He further suggests that the block opposite this and similarly facing the White House and Lafayette Square be also purchased. Upon the half of the block now under consideration build the Department of Justice, upon the half of that other block build the new Department of Commerce that must surely soon be needed, and upon the other two halves facing H Street build other Government buildings as they are needed. To-day the Departments and Congressional Committees rent twenty or more buildings besides their own, and yet their officers are squeezed up like sardines in a box.

Mr. Taylor elaborates his suggestion by depicting in most attractive colors the beauty of that stretch of Pennsylvania Avenue, four blocks long, with the new departments, and the fine old Lafayette Square, its bronze groups, its splendid trees on the one side, the Treasury, the historic White House, and the State-War-and-Navy buildings on the other—an essentially National street, a magnificent plaza, just the thing for reviews, processions, and festive affairs, the "show" part of the executive branches, as the stately Capitol, its approaches and its library and intervening plaza, are the "show" parts of the legislative branches of the Government at the other end of the avenue.

There are great possibilities in such a plaza. At its ends there could be grand arches, symbolizing some great events, or in memory of some great men in our history. Heaven forbid that we should ever have to erect merely *triumphal* arches! There could be splendid compositions of continuous arcades, colonnades, and porticoes, shelters from our almost tropical sun. We could have things there that would make Paris, Berlin, aye, even ancient Rome, weep with envy of their splendor.

While we are at it we might note other needed municipal improvements.

This is really the only city the united country, as a whole, can have any interest in, as it has proprietary rights. It ought to be very beautiful. Parts of it are, and other parts are susceptible of being made so. There are some regulations as to height of buildings, their projection into and over sidewalks, etc., etc. Why should the Nation's jurisdiction end there? Why not place restrictions that would hold in check some of the wild flights of alleged architects, and punish offenses against our artistic sense as are punished offenses against our moral code? Oh, there's a lot to do in regenerating the city, in undoing what has been badly done before; we may begin to beautify it, consistently, systematically, largely, and on a sc le in keeping with other things about us. The ground-work is all in place, the opportunities are splendid, and the skill to do it can be found in the country.

What we are chiefly concerned in just now is to prevent another thing being done that would be exceedingly difficult to undo—the building of that Department of Justice upon that city lot. The other things may wait; this one requires prompt action. Congress is now in session. It, and it alone, can make and apply the remedy. It will not do so unless its attention is loudly called to the matter. Printer's ink, paradoxical as it may seem, makes itself heard about the quickest of any known medium of sound.

F. W. Fitzpatrick.

Washington, D. C.

Mr. Chadwick on Dr. Martineau

To the Editors of The Outlook:

I would not seem ungrateful for your beautiful and impressive study of Dr. Martineau's thought and purpose in The Outlook for January 20, but I am impelled to enter a mild protest against one of your statements similar to others which have from time to time appeared in your columns. You say, "He objected

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to the term Unitarian." Such was not the fact. He had not the least objection to the term Unitarian as descriptive of his or any man's personal theological opinions. He accepted it cordially as a true description of his own, and this with so much reiteration that by this time there should be no mistake about it. But he did not believe in calling individual churches or bodies of believers Unitarian, because of his conviction that "the true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas."

In representing Dr. Martineau as a great protagonist of a spiritual philosophy of religion, I think you would have done well to indicate that not only was he born into the materialistic, necessarian school, but that for the first twenty years of his ministry he held the tenets of that school, and did not complete his emancipation from them until the middle of the century.

I recognize with joyful heart that Martineau's theology had much in common with the progressive orthodoxy of our time. But this was not because he had become less Unitarian; rather because he had followed, or rather led, the general trend of Unitarian thought to which the more liberal orthodox have had a steadily increasing inclination. No Unitarian has broken with the traditional orthodoxy more completely than Martineau in his "Seat of Authority in Religion," where he says that "Christianity, as defined or understood in all the Churches which formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of the Divine order of the world is dislocated and deformed."

His supernaturalism which you applaud, and not too generously, was of a kind which, taken as a measure, would interpret Theodore Parker as the greatest supernaturalist of the century; and the honor which Dr. Martineau paid to Jesus was such as did not in the least degree conflict with His unqualified humanity.

I trust I am not captious in my construction of your excellent appreciation of our great teacher as having approximated to your position, when the fact is that you and such as you have approximated to his. This matters little, but it is vastly significant that so many of different sectarian names are attaining to larger thoughts of God and Man and Human Destiny, and to a general agreement that is something better than the dogmatic uniformities of the churches heretofore.

JOHN WHITE CHADWICK.

Brooklyn, N. Y.

War or Arbitration?

To the Editors of The Outlook:

I am not one of those who think that the chief virtue of a newspaper is consistency; but a certain measure thereof is not unpleasing. I understood The Outlook heartily to indorse the proposals of the Peace Conference at The Hague. Arbitration was one of the watchwords of that Conference. Now, after making important concessions to Great Britain with regard to the internal affairs of their Republic, affairs in which admittedly Great Britain had no right to interfere, the Boers finally proposed arbitration in order to settle the dispute. This offer was refused, and war followed Great Britain's warlike moves. Has The Outlook upheld the peace party who favored arbitration—the Boers—or the nation which refused this rational and Christian method of settlement? You say that the Boers meant to go to war in order to dominate South Africa. Does their offer of arbitration look like this? And which people has shown the higher civilization and the more Christian spirit (the spirit which The Outlook, as a Christian paper, is supposed to praise and uphold), the Boers who were willing to avoid bloodshed and submit a dispute to fair arbitration, or the English who scornfully refused arbitration and sent their armies to attack a handful of patriots who are fighting for what we ourselves would fight for, the English would fight for, and, if I mistake not, the editors of The Outlook themselves would fight for without offering arbitration—the right to administer one's immediate affairs without interference from aliens? How can The Outlook uphold Arbitration—and the English who refuse it when offered?

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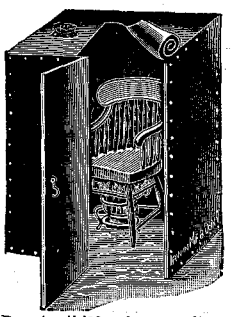

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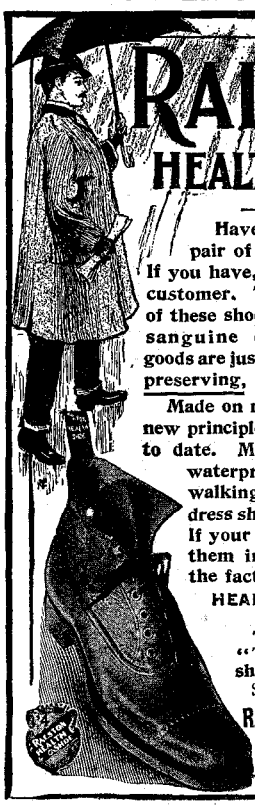

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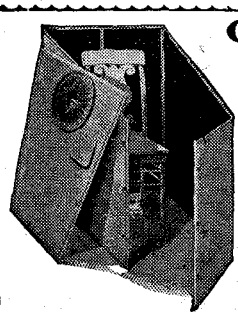

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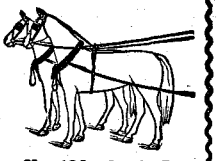

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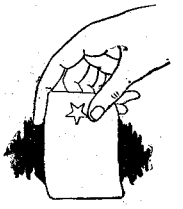

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